

The English Bible



RHEMES
AUTHORIZ
REVISED

St Matthe

By J. F. SH

COLUMBUS I
POUGHKEEP

ish in English Bibles



EMES 1582

HORIZED 1611

ISED 1881

Matthew 1-14

J. F. SHEAHAN

UMBUS INSTITUTE

UGHKEEPSIE, N. Y.

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POUGHKEEPSIE, N. Y.

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PATRICK CARDINAL HAYES

Archbishop of New York

2.

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Rhemes is the spelling of all editions, and of all revisions of Rhemes as late as 1813.
The spelling used today is Rheims.



The reader must remember the following abbreviations:

AV = Authorized Version

RV = Revised Version

ARV = Authorized & Revised Versions

BORROWED WORDS

Most of the words of Rhemes, AV & RV were borrowed from preceeding versions. About 98 per cent in the Authorized Version were borrowed, about 2 per cent are original. Rhemes, AV & RV keep largely the traditional English Bible text. Two thirds of their words had been used by our English speaking forefathers of the fourteenth century, in quoting these same Scriptural passages, some by the Saxons a thousand years ago. Of the remaining third, some first appeared in fifteenth century Scriptural quotations, but most of them come from the sixteenth century versions; very few are original.



The first Protestant version (Tyndale's) made a break with the past, by its many alterations; so often upsetting the old or Greek order of words, inserting and omitting words, and substituting many new words, but even in it, the old words are twice as many as the new. Later versions made some restorations. Of all the sixteenth century versions, Rhemes is the closest to the Saxon and old English versions.



The borrowed words of Rhemes, AV & RV are divided into two classes, old and new, and are distinguished by a slight difference in type. All that were used in these same texts before the year 1400 are printed in **black** or **full faced type**; the rest, those not used in these texts until after 1400, are in ordinary light faced type. In the second verse of St. Matthew, the first "**and**" was found in the Paues version c 1375, the third "**and**" in the Lindisfarne Saxon Gospels 950, so they are printed in black type, but the second "and" is in light type, it was first used in this place by Wittingham 1557.



It would be better to put over each word a letter showing the source in which it was first found: *L.* for Lindisfarne Gospels 950, *R.* Rushworth Gospels 975, *P.* Paues 1375, *W.* Wiclif 1380, *T.* Tyndale 1526 etc. then it would be easy to verify the markings, and to detect and correct mistakes, but such a book laymen would not read.

ORIGINAL WORDS

In making this compilation Rhemes, AV & RV were typewritten, and every word of theirs, that had already been used in the Saxon Gospels, or in the fourteenth century versions edited by Anna G. Paues and by Forshall and Madden, was underlined in black. The Oxford English Dictionary also furnished a few words that had been used in Scriptural quotations long ago. All these old words the printer put in **black** or **full faced type**.

The rest of the words of Rhemes, AV & RV were then looked for in the sixteenth century versions: Tyndale 1526 (Bosworth & Waring); in those of the English Hexapla: Tyndale 1534, Cranmer (Coverdale) 1529, Wittingham (Geneva) 1557; in the Bishop's Bible, and in the lists in Carleton's "Rheims and the English Bible." All the words of Rhemes, AV & RV that had been used in any of these newer sources, were underlined in red for the printer, and appear in ordinary light type. For words of RV some later versions also were examined.



But a few words remained, that were not found in any of these sources. They are called original words of Rhemes, AV & RV, e.g.:

AND in 1:18 was not found in any version before Rhemes. There it is an original word of Rhemes.

AND in 14:17 was not found in any version before AV. There it is an original word of AV.

AND in 16:5 appeared first in RV. There it is an original word of RV.

To let the reader see what words of Rhemes, AV & RV are original, they are printed in **SMALL CAPITALS**.



A more thorough examination doubtless would show that some of the words in small capitals had been used before our three versions, and that some marked new were old, but the three types give a picture showing the relative proportions of old, new and original words. Old, new and original refer not to their age in our language, but to their first appearance in a given text. The same word may be old in one place, new in another, and an original word somewhere else.

When a version is compared with others, its excellences are more noticeable, and also its defects. The arrangement of our three versions makes it easy to see the perfections and imperfections of each, but they must be compared with twentieth century versions to show their far reaching influence. It is shown to some extent by the number of their original words retained by modern versions. Six twentieth century Protestant versions have been taken for comparison:

A. Allen	"St. Matthew". Inter. Critical Commentary	1907
B. Baptist	"An Improved Edition". Am. Baptist Soc.	1912
G. Goodspeed	"An American Translation"	1923
M. Moffatt	"A New Translation of the New Testament"	1913
T. Twentieth Cent.	"A translation into modern English"	1904
W. Weymouth	"The New Testament in Modern Speech"	1902

All of the words of our three versions, that were adopted by these six versions will be found in the Appendix, here only the numbers are given:



SUMMARY

Original words of Rhemes, AV and RV in St Matthew used by six modern versions

Rhemes' Original words		AV's Original words		RV's Original words	
Total number found in the six versions	1003	Total number found in the six versions	309	Total number found in the six versions	466
Number used by—		Number used by—		Number used by—	
A. Allen	437	Allen	169	Allen	229
B. Baptist	442	Baptist	217	Baptist	318
G. Goodspeed	474	Goodspeed	99	Goodspeed	158
M. Moffatt	456	Moffatt	92	Moffatt	161
T. 20 Cent.	511	20 Cent.	114	20 Cent.	162
W. Weymouth	512	Weymouth	115	Weymouth	183
Number used in the same places by all of the six versions	59	Number used in the same places by all of the six versions	34	Number used in the same places by all of the six versions	21

The small number of words accepted by all, shows how difficult it is for translators to agree. In the best version that will ever be made, there will be a few thousand words that some will not like.

WHY RHEMES INSTEAD OF DOUAY

The Rhemes New Testament of 1582 got its name from the city where it was printed. A second edition was printed at Antwerp in 1600 and the Old Testament at Doway in 1609-1610. Rhemes dropped out of use two centuries ago. A number of revisions called the Douay Version have taken its place. Why were not AV & RV compared with Douay, instead of with Rhemes which has so many archaic and obsolete words?

One reason is, because its archaisms are often interesting, another is, because Frank J. Firth has already compared AV, RV & Douay. (The Holy Gospel. Protestant and Roman Catholic Versions Compared.)



Dr. Gregory Martin who made the Rhemes Version was an accomplished English scholar, who had an ear most sensitive to the music of his native English tongue. Some of his renderings have not been surpassed, and many that have been rejected by revisions of Rhemes, are as good and some of them better than those that have replaced them.

Tyndale and Coverdale who made the first Protestant versions were Catholic priests, so was Gregory Martin the author of Rhemes. Their university studies may have been similar but he was the best English, Greek and Latin scholar that made a sixteenth century English version. Martin died of tuberculosis in 1582 the year that his New Testament was printed. Some of his renderings may have been the work of a sick man, written between hemorrhages. His Old Testament for want of funds was not printed until 1609-1610 shortly before the Authorized Protestant Version of 1611 appeared. In spite of his idiosyncrasies, his too close adherence to the Latin and Greek and his poor renderings, the influence of Rhemes was far reaching. Although Catholics have ceased using it, twentieth century Protestant versions in several thousand places adopted its words instead of those of AV or RV.



Rhemes is so uneven that all of it cannot have been the work of the same man. The same words are often translated differently and sometimes their order in parallel passages is changed. Many of Rhemes' odd translations may be found scattered throughout the Oxford English Dictionary, samples are given in Bible dictionaries, but some of them are just as interesting as those that ARV and modern

versions adopted. Rhemes was blamed for using *you* instead of *ye*, but in this the latest versions follow it. Rhemes paragraphed chapters instead of chopping them up into verses, RV and all modern versions do the same.



When AV was regarded as an incomparable work of art, unsurpassed and unsurpassable, it was no wonder that Rhemes was considered inferior wherever they differed, but Dr. Carleton, a Protestant scholar, in his "Rheims and the English Bible" has awakened interest in it by showing its influence on AV in about three thousand places. The Revised Version of 1881 agrees with Rhemes still more closely. However, Rhemes is used no longer, and for Baptists who have an excellent version of their own RV also is obsolete. Since languages are constantly changing, even if for no other reason, new versions are needed from time to time. Douay is not satisfactory, the Westminster Catholic Version is for England, we need a new Catholic version for America.



Both Rhemes & AV were made in Shakespeare's time, Rhemes when he was eighteen years of age or thirty-four years before he died, AV was printed in 1611 the year that Shakespeare wrote his last play, but he lived five years longer, so he might have been acquainted with both versions. Rhemes was made during the reign of Queen Elizabeth, AV by her successor James I, and it is often called the *King James Version*.

In comparing different versions, teachers have an inexhaustible supply of exercises in English.



The **first** line of each verse, gives the words of the Rhemes Catholic Version of 1582, its spelling often modernized, e.g. book, Jesus, son, instead of *booke*, *Iesus*, *sonne*.

The **second** line of each verse, gives the words of the Authorized Protestant Version of 1611, in their modern spelling, e.g. book, Jesus, son, instead of *Booke*, *Iesus*, *sonne*. The original spellings of both Versions may be seen side by side in the English Hexapla.

The **third** line of each verse, gives the words of the Revised Protestant Version of 1881.

THE GOSPEL ACCORDING TO ST MATTHEW

CHAPTER 1

1582 Rhemes 1 The book of the generation of Jesus Christ, the son of David,
 1611 AV The book of the generation of Jesus Christ, the son of David,
 1881 RV The book of the generation of Jesus Christ, the son of David,

the son of Abraham. 2 Abraham begat Isaac, And Isaac begat Jacob. And
 the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and
 the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and

Jacob begat Judas and his brethern: 3 And Judas begat Phares and Zaram of
 Jacob begat Judas and his brethern; And Judas begat Phares and Zara of
 Jacob begat Judah and his brethern; and Judah begat Perez and Zerah of

Thamar. And Phares begat Esron. And Esron begat Aram. 4 And Aram
 Thamar; and Phares begat Esrom; and Esrom begat Aram; And Aram
 Tamar; and Perez begat Hezron; and Hezron begat Ram; and Ram

begat Aminidab. And Aminadab begat Naasson. And Naasson begat Salmon.
 begat Aminidab; and Aminadab begat Naasson; and Naasson begat Salmon;
 begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;

5 And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And
 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and
 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and

Obed begat Jesse. 6 And Jesse begat David the king. And David the king
 Obed begat Jesse; And Jesse begat David the king; and David the king
 Obed begat Jesse; and Jesse begat David the king. And David

begat Salomon of her that was the wife of Urias.
 begat Solomon of her that HAD BEEN the wife of Urias;
 begat Solomon of her that had been the wife of Uriah;

6 "HAD BEEN". First original words of the Authorized Version in the New Testa-
 ment. Its other original words in this chapter are: 17 CARRYING (bis), 20 ON, 22
 NOW. The Baptist version keeps *had been, on, now*, the other modern versions use
 none of them. The small capitals in the text show all the original words of Rhemes,
 AV and RV. The Appendix lists all that are used by one or more of six modern
 versions. Those not found in the Appendix are words rejected by all of these
 versions.

7 And Salomon begat Roboam. And Roboam begat Abia. And Abia
 And Solomon begat Roboam; and Roboam begat Abia; and Abia
 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah

begat Asa. 8 And Asa begat Josaphat. And Josaphat begat Joram.
 begat Asa; And Asa begat Josaphat; and Josaphat begat Joram;
 begat Asa; and Asa begat Jehoshaphat and Jehoshaphat begat Joram;

And Joram begat Ozias. 9 And Ozias begat Joatham. And Joatham begat and Joram begat Ozias; And Ozias begat Joatham; and Joatham begat and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat

Achaz. And Achaz begat Ezechias. 10 And Ezechias begat Manasses. And Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; and Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and

Manasses begat Amon. And Amon begat Josias. 11 And Josias begat Jechonias Manasses begat Amon; and Amon begat Josias; And Josias begat Jechonias Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah

and his brethern in the transmigration of Babylon. and his brethern, about the time they were carried away to Babylon. and his brethern, at the time of the CARRYING away to Babylon.

12 And after the transmigration of Babylon, Jechonias begat Salathiel. And And after they were brought to Babylon, Jechonias begat Salathiel; and And after the CARRYING AWAY to Babylon, Jechoniah begat Shealtiel; and

Salathiel begat Zorobabel. 13 And Zorobabel begat Abiud. And Abiud Salathiel begat Zorobabel; And Zorobabel begat Abiud; and Abiud Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud

begat Eliacim. And Eliacim begat Azor. 14 And Azor begat Sadoc. And begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and

Sadoc begat Achim. And Achim begat Eliud. 15 And Eliud begat Eleazar. Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar;

And Eleazar begat Mathan. And Mathan begat Jacob. 16 And Jacob begat and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat

Joseph the husband of Mary: of whom was born Jesus, WHO is called Joseph the husband of Mary, of whom was born Jesus, who is called Joseph the husband of Mary, of whom was born Jesus, who is called

Christ. 17 Therefore all the generations from Abraham unto David, Christ. So all the generations from Abraham to David are Christ. So all the generations from Abraham unto David are

fourteen generations. And from David to the transmigration of Babylon, fourteen generations; and from David until the CARRYING away into Babylon fourteen generations; and from David unto the carrying away to Babylon

fourteen generations. And from the transmigration of Babylon unto are fourteen generations; and from the CARRYING away into Babylon unto fourteen generations; and from the carrying away to Babylon unto

Christ,	fourteen generations. 18	AND the generation of	Christ
Christ	are fourteen generations.	Now the birth	of Jesus Christ
the Christ	fourteen generations.	Now the birth	of Jesus Christ

was IN this wise. When his mother Mary was spoused to Joseph,
 was on this wise: When as his mother Mary was espoused to Joseph,
 was on this wise: When his mother Mary HAD BEEN betrothed to Joseph,

before they came together, she was found TO BE with child by the Holy Ghost.
 before they came together, she was found with child of the Holy Ghost.
 before they came together she was found with child of the Holy Ghost.

18 Rhemes' "to be" with child, was adopted by four recent versions; see Appendix. All versions have child, but ARV never have **childhood**. The Saxon and old versions had it, Tyndale dropped it, Rhemes restored it, twentieth century versions also. Rhemes and Baptist have "from *childhood*" in Prov. 29:21, others in Mk 9:21 where the Saxon Gospels 950 had "from *cildad*". ARV use instead "Of a *child*". "From a *child*", phrases that are obsolete (Ox. Dict. Child 16).

Rhemes put in the Bible the kindred word **infancy**: "From his *infancy*" (Mk 9:21. Weymouth "from *earliest childhood*," ARV never use it but it is common in Shakespeare: "from her tender *infancy*" (1 Hen. VI 5. 4. 50). Its first appearance in our language may be: "O *infancy* or childhood to whom the stars be subject etc." (Golden Legend 1483. vol. 1, p. 49, 29.) Ox. Dict. (Infancy) overlooked this quotation.

19 WHEREUPON	Joseph, her husband, for THAT he was a just	man, and
Then	Joseph her husband,	being a just man, and
And	Joseph her husband,	being a righteous man, and

would not put her to OPEN shame: was minded secretly to DISMISS
 not willing to make her a publick example, was minded to put
 not willing to make her a public example. was minded to put

her.

her away **privily**.

her away **privily**.

19 ARV's "make her a public example" is not used by modern versions.

Rhemes' "dismiss her" is more courteous than "put her away". Recent translations are: Goodspeed "break off the engagement privately." Weymouth "release her privately from the betrothal."

In this verse *her husband*, and in 4:25 *from Jewry*, omitted in Rhemes' edition of 1582 were inserted in the edition of 1600 which corrected a few mistakes. The proof-reader of Rhemes overlooked a number of typographical errors: small letters instead of capitals, periods instead of commas etc. Rhemes likes the spelling *judgement* (RV also) but in some places where the compositor made it *judgment* the proof-reader let it pass.

20 But AS	he was thus thinking	behold, the angel of our Lord appeared
But while	he thought ON these things,	behold the angel of the Lord appeared
But WHEN	he thought on these things,	behold, an angel of the Lord appeared

to him in sleep saying: Joseph son of David, fear not to take
 unto him in a dream, saying, Joseph, thou son of David, fear not to take unto
 unto him in a dream, saying, Joseph, thou son of David, fear not to take unto

Mary thy wife. for that which is borne in her, is of the Holy Ghost.
 thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
 thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son: and thou shalt call his name Jesus. For
 And she shall bring forth a son, and thou shalt call his name Jesus: for
 And she shall bring forth a son; and thou shalt call his name Jesus; for IT IS

he shall save his people from their sins. 22 And all this was done
 he shall save his people from their sins. Now all this was done,
 he THAT shall save his people from their sins. Now all this IS COME TO PASS,

that it might be fulfilled which our Lord SPAKE by the
 that it might be fulfilled which was spoken of the Lord by the
 that it might be fulfilled which was spoken by the Lord through the

prophet, saying. 23 Behold a virgin shall be with child, and bring forth
 prophet, saying, Behold, a virgin shall be with child, and shall bring forth
 prophet, saying, Behold, the virgin shall be with child, and shall bring forth

a son, and they shall call his name Emmanuel, which BEING interpreted is,
 a son, and they shall call his name Emmanuel, which being interpreted, is,
 a son, And they shall call his name Immanuel; which is, being interpreted

God with us.

God with us.

God with us.

24 And Joseph rising up from sleep, did as the angel of our Lord
 Then Joseph being raised from sleep did as the angel of the Lord
 And Joseph arose from his sleep, and did as the angel of the Lord

commanded him, and took his wife.
 had bidden him, and took unto him his wife:
 commanded him, and took unto him his wife;

24 The Paues version c A.D. 1375 had "from *his* sleep". RV, Goodspeed and 20
 Cent. like it, but the rest consider *his* superfluous.

25 And he knew her not till she brought forth her firstborn son: and
 And knew her not till she had brought forth her firstborn son: and he
 and knew her not till she had brought forth a son: and he

called his name Jesus.
 called his name Jesus.
 called his name Jesus.

Languages of England

Latin. Half a century before Christ, Julius Cæsar began the conquest of Britain. In the next century it was made a Roman province and Latin became its official language. Latin "was probably the ordinary speech of the towns" (Ency. Brit. 9th ed. vol. 8, p. 390 b. last line).

Saxon. In 455, after the Romans had left the island, Angles, Saxons, and Jutes conquered the British, and their German dialects, called Anglo-Saxon or Saxon, replaced the dialects of the country and Latin. The Latin words that came into the Saxons' language after their conversion, may have been used in England before but were forgotten.

The Lindisfarne Saxon Gospels (Latin and Saxon) is a treasure of the British Museum. The Latin was written about A.D. 700; the Saxon words were written above the Latin words about 950. This manuscript was written before the oldest Hebrew Bible that now exists was written (Cath. Ency. vol. 9, p. 269 d. and p. 627 d). Some of its words, although their form has changed, are used to-day:

Lindisfarne 950: "f' thon min geocc is suet & min byrthen is leht." (Mt. 11:30.)

Douay 1927: "For my yoke is sweet and my burden light."

French. In 1066 William the Conqueror came from France, vanquished the Saxons and made French the language of Parliament, of the courts and of the schools. Educated Englishmen used French Bibles. From Saxon saturated with French and transformed in its whole structure arose a new language, English, which is an amalgam of the two.

English. In 1362 English instead of French was made the language of the courts and English became the official language of England.



Concordances

When it is said that the Authorized Protestant Version never uses *childhood*, *infancy*, *prohibition*, *invocation*, *benediction*, *divinity* and a number of other words used by Rhemes, the reader can verify these statements by looking in a Concordance of the Authorized Version, which gives all of its words in alphabetical order, so that it is easy to see whether or not certain words are used.

Cardinal Langton (1160-1228) who induced King John to sign the Magna Carta, divided the books of the Bible into chapters. His division was introduced into Hebrew and Greek Bibles and into all translations. It is found in every printed Bible in the world to-day.

Cardinal Hugo de Saint-Cher divided the chapters into paragraphs and with the help of priests of the Order of St Domenic made the first Concordance of the Bible. See Concordances in Cath. Ency. and Jewish Ency.



Sleep and Dream

Sleep is the unconscious state, *dream* its visions or trains of images passing through the mind. In the Gospels the old versions and Rhemes had sleep for both.

There were two words spelled *dream*: the oldest, in use a thousand years ago but now obsolete, meant joy, mirth, music, noise (Ox. Dict. *Dream* sb.¹).

Our word *dream* appeared in the thirteenth century. "It is remarkable that no trace of *dream* in this sense appears in OE. . . It seems as if the prevalence of *dream* 'joy, mirth, music', had caused *dream* 'dream' to be avoided, at least in literature, and *swefn*, lit. 'sleep' to be substituted." (Ox. Dict. *Dream* sb.²).

Sleep is still occasionally used for the visions seen during it: "If *sleep* shows such things, what may not death disclose?" (Byron, *Sardan*. iv. 1.)

CHAPTER 2

Rhemes 1	When	Jesus therefore was born in Bethlehem of Juda	in the
AV	Now when Jesus	was born in Bethlehem, of Judæa	in the
RV	Now when Jesus	was born in Bethlehem of Judæa	in the

days of Herod the king, behold, there came SAGES from the east to
 days of Herod the king, behold, there came wise men from the east to
 days of Herod the king, behold, wise men from the east came to

Jerusalem,
Jerusalem,
Jerusalem,

1 Rhemes and modern versions avoid the excessive use of *when*. In this chapter Rhemes has it three times, RV eight AV eleven.

Rhemes put *sages* in the Bible. Moffatt uses it: "summoned all the *sages* in Egypt" (Gen. 41:8), Milton likes it: "A Starr .proclaims him com, And guides the Eastern *Sages*," (P. L. xii 362).

2	saying, Where is he that is born king of the Jews? for we have seen his star
Saying,	Where is he that is born king of the Jews? for we have seen his star
saying,	Where is he that is born king of the Jews? for we saw his star

in the east, and are come to adore him. 3 And Herod the king hearing
 in the east, and are come to worship him. When Herod the king had heard
 in the east, and are come to worship him. And when Herod the king heard

this, was troubled, and all Jerusalem with him. 4 And
 these things, he was troubled, and all Jerusalem with him. And when he had
 it, he was troubled, and all Jerusalem with him. And

ASSEMBLING together all the HIGH priests and the scribes of the people,
 gathered all the chief priests and the scribes of the people together,
 gathering together all the chief priests and the scribes of the people,

he inquired of them where Christ should be born.
 he demanded of them where Christ should be born.
 he inquired of them where the Christ should be born.

4 The Gk *sunagagōn* means assembling-together, or, gathering-together. AV split it and inserted ten words between its two parts.

5 BUT they said to him, In Bethlehem of Juda. For so it is written by the
 And they said unto him, In Bethlehem of Judæa: for thus it is written by the
 And they said unto him, In Bethlehem of Judæa: for thus it is written by the

prophet: 6 And thou Bethlehem the land of Juda, art not the least
 prophet, And thou Bethlehem, in the land of Juda, art not the least
 prophet, And thou Bethlehem, land of Judah, Art in no wise least

among the princes of Juda: for out of thee shall come forth the Captain
 among the princes of Juda: for out of thee shall come a Governor,
 among the princes of Judah: For out of thee shall come forth a governor,

that shall RULE my people Israel. 7 Then Herod
 that shall rule my people Israel. Then Herod when he had
 Which shall BE SHEPHERD OF my people Israel. Then Herod,

SECRETLY CALLING the SAGES, learned diligently of them
 privily called the wise men, enquired of them diligently
 privily called the wise men, and learned of them CAREFULLY

the time of the star which appeared to them:

what time the star appeared.

what time the star appeared.

7 "Lit., the time of the appearing star." (Vincent) Herod does not ask: *what time* it appeared, but the *whole time*—how long it continues visible. Grotius: "Non initium sed *continuitas*."

8 And sending them into Bethlehem, said, Go and inquire diligently
 And he sent them to Bethlehem, and said, Go and search diligently
 And he sent them to Bethlehem, and said, Go and search OUT CAREFULLY

of the child: and when YOU SHALL FIND him, MAKE REPORT
 for the YOUNG child; and when ye have found him, bring me word
 concerning the young child; and when ye have found him, bring me word,

to me, that I also may come and ADORE him.

again, that I may come and worship him also.

that I also may come and worship him.

8 Rhemes "make report to me", Allen and Baptist "report to me". Rhemes put the phrase, **make report**, and the verb **report** (11:4) in the Bible.

Rhemes "that I also may come". *Also* belongs to *come*. AV misplaced it.

9 WHO HAVING heard the king, went their way: and BEHOLD the star
 When they had heard the king, they departed; and lo, the star,
 And they, having heard the king, went their way; and lo, the star,

which they had seen in the east, went before them, until it came and stood over,
 which they saw in the east, went before them, till it came and stood over
 which they saw in the east, went before them, till it came and stood over

where the child was. 10 And seeing the star, they rejoiced
 where the YOUNG child was. When they saw the star, they rejoiced
 where the young child was. And when they saw the star, they rejoiced

with exceeding great joy. 11 And entering into the house, THEY
 with exceeding great joy. And when they were COME into the house, they
 with exceeding great joy. And they CAME into the house and

found the	child with Mary his mother, and falling down	ADORED
SAW	the YOUNG child with Mary his mother, and	fell down, and worshipped
saw	the young child with Mary his mother; and they fell down	and worshipped
him: and	OPENING their treasures, they offered to	him gifts:
him: and when they had opened	their treasures, they presented unto	him gifts;
him; and	opening their treasures they offered	unto him gifts,
gold	frankincense, and myrrh.	
gold, and frankincense, and myrrh.		
gold and frankincense and myrrh.		

11 AV "*young* child". All recent versions have simply child. They dropped ARV's *young* as superfluous everywhere in this chapter.

Frankincense with reference to this verse was used A.D. 1475 (Ox. Dict. Frankincense). The old versions had incense.

12 And HAVING RECEIVED an answer in sleep	that they should not return to
And BEING warned of God	in a dream that they should not return to
And being warned of God	in a dream that they should not return to

Herod, they WENT BACK another way into their	country.
Herod, they DEPARTED	into their own country another way.
Herod, they departed	into their own country another way.

12 ARV's addition "of God" is not in the Gk. In ver. 13 an angel gives the warning, but here St Matthew does not say from whom it comes.

Rhemes "*return* to Herod". The Golden Legend 1483 had "*return* by Herod" (1.49. 14.) but Tyndale's "go again" was used until Rhemes restored *return*.

Rhemes "*went back* another way". Moffatt and Weymouth adopted it. ARV's "*departed* into" is obsolete (Ox. Dict. Depart v. 6 c).

In the next verse and elsewhere RV has *now* instead of *and* to introduce an important statement. To the average layman perhaps the most striking difference between Rhemes and ARV is their frequent use of *now* and *unto*, which are rare in modern versions. Someone called AV the greatest *Unto* book in the world.

13 And after they were departed, behold an angel of our Lord appeared in
And when they were departed, behold, the angel of the Lord appeareth
Now when they were departed, behold, an angel of the Lord appeareth

sleep to Joseph,	saying: Arise, and take the	child and his
to Joseph in a dream, saying, Arise, and take the YOUNG child and his		
to Joseph in a dream, saying, Arise and take the young child and his		

mother, and flee into Egypt: and be	there UNTIL I SHALL TELL thee.	For
mother, and flee into Egypt, and be thou there until I bring	thee word: for	
mother, and flee into Egypt, and be thou there until I	tell thee: for	

it will come to pass that Herod will seek the	child to destroy him.	14 WHO
Herod will seek the YOUNG child to destroy him.	When	
Herod will seek the young child to destroy him.	And	

arose, and took the child and his mother by night, and RETIRED into
 he arose, he took the YOUNG child and his mother by night, and departed into
 he arose and took the young child and his mother by night, and departed into

Egypt: 15 And he was there until the death of Herod: that it might be fulfilled
 Egypt: And was there until the death of Herod: that it might be fulfilled
 Egypt; and was there until the death of Herod: that it might be fulfilled

which was spoken of our Lord by the prophet, saying, Out of Egypt have I
 which was spoken of the Lord by the prophet, saying, Out of Egypt have I
 which was spoken by the Lord through the prophet, saying, Out of Egypt DID I

called my son. 16 Then Herod perceiving that he was DELUDED BY the
 called my son. Then Herod, when he saw that he was mocked of the
 CALL my son. Then Herod, when he saw that he was mocked of the

SAGES, was exceeding ANGRY: and sending MURDERED all the MEN children
 wise men, was exceeding wroth, and sent forth, and slew all the children
 wise men, was exceeding wroth, and sent forth, and slew all the male children

that were in Bethlehem, and in all the BORDERS thereof, from two year old and
 that were in Bethlehem, and in all the coasts thereof, from two years old and
 that were in Bethlehem, and in all the borders thereof, from two years old and

under, according to the time which he had diligently sought out of the SAGES.
 under, according to the time which he had diligently enquired of the wise men.
 under, according to the time which he had CAREFULLY learned of the wise men.

16 Rhemes' "deluded by", Goodspeed's "tricked", Moffatt, 20 Cent. and Wey-
 mouth's "trifled with" are preferable to ARV's "mocked" which now usually
 means, ridiculed by mimicking. The Golden Legend 1483 had "from the age of
 two years and under" (2.177.14) but all sixteenth century versions had *year*.

17 Then was fulfilled that which was spoken by Jeremy the prophet saying
 Then was fulfilled that which was spoken by Jeremy the prophet, saying,
 Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

18 A voice in Rama was heard, CRYING OUT
 In Rama was there a voice heard, [lamentation, and] weeping
 A voice was heard in Ramah, Weeping

and much wailing: Rachel BEWAILING her children, and would not be
 and great mourning, Rachel weeping for her children, and would not be
 and great mourning, Rachel weeping for her children; And she would not be

comforted, because they are not.
 comforted, because they are not.
 comforted, because they are not.

18 AV's "lamentation, and" and some other words due to the incorrect Greek text
 that AV followed are put in brackets. AV was not responsible for these mistakes,
 so they will be disregarded. See end of chapter 8.

One may weep and mourn in silence, but Rachel cried out, her agony had a *voice—was heard*. ARV's "weeping, much mourning, weeping for" are too mild. Rhemes' "crying out, much wailing, bewailing" are much better.

RV "*she* would not". Paues c 1375 had *she*.

19 But when Herod was dead, behold an angel of our Lord appeared in sleep

But when Herod was dead, behold, an angel of the Lord appeareth in a dream

But when Herod was dead, behold, an angel of the Lord appeareth in a dream

to Joseph in Egypt. 20 saying, Arise, and take the child and his mother,

to Joseph in Egypt, Saying, Arise, and take the YOUNG child and his mother,

to Joseph in Egypt, saying, Arise and take the young child and his mother,

and go into the land of Israel. for they are dead that sought the life of the child.

and go into the land of Israel: for they are dead which sought the YOUNG child's life.

and go into the land of Israel: for they are dead that sought the young child's life.

20 Rhemes "they are dead *that* sought". Lindisfarne Saxon Gospels 950 had "*tha the sohten*" (Ox. Dict. The. 23. C.), old versions "*that* sought". Tyndale made it *which*, Rhemes restored *that*, AV brought back *which*, RV again restored *that*.

Dr. Abbott's rule is: "use *who* or *which* when the meaning is *and he, it etc.* . . . In other cases *that*," Substituting *and they* we have: "they are dead *and they* sought the child's life." Evidently *that* should be used. AV often uses *which* improperly and sometimes *that* (Note 9:12).

21 WHO arose, and took the child and his mother, and came into the

And he arose, and took the YOUNG child and his mother, and came into the

And he arose and took the young child and his mother, and came into the

land of Israel. 22 But hearing that Archelaus reigned in Jewry

land of Israel. But when he heard that Archelaus did reign in Judæa

land of Israel. But when he heard that Archelaus WAS REIGNING OVER Judæa

for Herod his father, he FEARED to go thither: and

in the room of his father Herod, he was afraid to go thither: notwithstanding,

in the room of his father Herod, he was afraid to go thither; and

being warned in sleep RETIRED into the QUARTERS of Galilee.

being warned of God in a dream, he turned aside into the parts of Galilee:

being warned of God in a dream, he WITHDREW into the parts of Galilee,

22 Rhemes kept "*for* Herod" of the Saxon Gospels, which means *instead of, in place of* Herod. These phrases have replaced *for* in modern versions, but it is still used in Mt. 5:38 "An eye *for* an eye, and a tooth *for* a tooth." (Ox. Dict. For 5.6.) ARV's *in the room of* is obsolete (Ox. Dict. Room 13).

ARV's "parts of Galilee", the old translation of the Latin Bible's *partes Galilæae*, is not used by modern versions. The Latin *pars* came into the Saxon language about 1000, and about 1400 it got the meaning "a portion of a country. . . region, quarter." (Ox. Dict. Part sb. 2 a and 13.) Rhemes likes *quarters*: "the *quarters* of Galilee", Milton also: "The *Quarters* of the North" (P. L. v. 686).

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled
 And he came and dwelt in a city called Nazareth: that it might be fulfilled
 and came and dwelt in a city called Nazareth: that it might be fulfilled

which was said by the prophets: That he shall be called a Nazarite.
 which was spoken by the prophets, He shall be called a Nazarene.
 which was spoken by the prophets, that he should be called a Nazarene.

23 Rhemes, AV, Goodspeed, Moffatt and Weymouth have "shall be called", Baptist and 20 Cent. *will*, RV *should*. Translators differ in using the auxiliaries. Shakespeare has *Nazarite* (M. of V. 1.3.35) but not *Nazarene*.



The First English Protestant New Testament

Tyndale's 1526-1534

William Tyndale a priest who left the Catholic Church, made the first Protestant New Testament in 1526, his last revision in 1534. He also wrote "The Obedience of a Christian Man" which delighted Henry VIII. According to it "a king was, in this world, without law and might do right or wrong just as he pleased." "Tyndale.. was solicited to come back to England and assist the king in giving trouble to the clergy" (Gairdner. Lollardy. vol. 1. pp. 372 & 307 last two lines).

Afterwards, to open the King's eyes, he wrote "The Practise of Prelates." Unaware of Henry's infatuation for Anne Boleyn he imagined that Cardinal Wolsey, he calls him *Wolfsey*, wanted to divorce Henry in order to marry him to the sister of the king of France and ally England and France against the Emperor. Henry was furious at Tyndale's meddling and opposing the divorce. He tried to seize him and asked the Emperor to extradite him as a seditious character, but misunderstandings between Henry and the Emperor saved Tyndale for a time from Henry's vengeance. Apart from the story of Foxe, the last years of Tyndale's life are almost a blank, data are wanting. "He was arrested at the instance of Henry VIII.. was strangled Oct. 6 1536," (Cent. Dict.). Scholars have accepted this date, so the William Tyndale who afterwards was alive must have been another man of the same name.

Tyndale's anti-Catholic notes on the Pentateuch may be seen in Mombert's edition, the rest are no longer reprinted, but we are interested only in his translation. Many think that it was made from the Greek, but some Protestant scholars thought that it was made from the German and Latin: "Hallam, 'classic Hallam, much renowned for Greek', informs his readers.. that Tyndale's New Testament.. was *avowedly* taken from the German of Luther and from the Latin Vulgate" (William Tindale. A Biography by Lovett. Popular ed. p. 151).

About two thirds of Tyndale's words are the same as those of the fourteenth century English versions, which possibly he took as a basis, and consulted the German, Latin and Greek in making changes.

CHAPTER 3

Rhemes	1	And in those days	COMETH	John the Baptist	preaching in the
AV		In	those days	came	John the Baptist, preaching in the
RV		And in those days	cometh	John the Baptist,	preaching in the

desert of Jewry,
wilderness of Judæa,
wilderness of Judæa,

1 Rhemes "cometh". "The verb is used in what is called the historical present, giving vividness to the narrative," (Word Studies in the New Testament, by Marvin R. Vincent, D.D.). Paues c 1375 had "wilderness (or..desert)". Wilderness is most common but Moffatt and Weymouth never use it, they prefer desert.

2 and saying, Do penance: for the kingdom of heaven is at hand.

And saying, Repent ye: for the kingdom of heaven is at hand.

saying, Repent ye; for the kingdom of heaven is at hand.

2 Do penance, repent (Apoc. 2:21), Be penitent (Mk 1:15, Acts 3:19), in Rhemes represent the Gk *metanoëō*. All meant the same thing: be sorry for having offended God, resolve not to offend him again, and make some reparation by suffering with Christ. But now *do penance* is used far oftener for the third of these acts, although it presupposes the other two, so recent Catholic versions prefer *repent*, but they do not use it in its restricted sense which excludes reparation; in it we include the willingness to "fill up. .that which is lacking in the afflictions of Christ" (RV. Col. 1:24). Where bodily mortification is emphasized, do penance is most appropriate: "they had *done penance* in haircloth and ashes" (Mt. 11:21).

3 For this is he THAT was spoken OF by Esay the prophet, saying, A

For this is he that was spoken of by the prophet Esaias, saying, The

For this is he that was spoken of by Isaiah the prophet, saying, The

voice of ONE crying in the desert, prepare ye the way of our Lord,

voice of ONE crying in the wilderness, Prepare ye the way of the Lord,

voice of one crying in the wilderness, Make ye ready the way of the Lord,

make straight his paths.

make his paths straight.

Make his paths straight.

3 Rhemes "Esay the prophet". This is the Gk order, AV kept Tyndale's.

Rhemes "A voice", ARV "The voice". The passage (fr. Is. 40:3) is better without the definite article, which is wanting in Isaias and the evangelists. "A voice—no article..Listening the prophet exclaims, Lo! a voice." (Vincent. Mk 1:3.)

Rhemes "make straight *his paths*". In the Gk the sentence ends with *his paths*, and the parallelism is perfect: "prepare. .*the way*—make straight *his paths*." Rhemes, Allen and Baptist have the Gk order, ARV keep Tyndale's.

4 And THE SAID John had his garment of camel's hair, and a girdle of a skin
 And the SAME John had his RAIMENT of camel's hair, and a LEATHERN girdle
 Now John himself had his raiment of camel's hair, and a leathern girdle

about his loins: and his meat was locusts and wild honey.

about his loins; and his meat was locusts and wild honey.

about his loins; and his food was locusts and wild honey.

4 Rhemes "And his meat was". Tyndale omitted *and*, Rhemes restored it. Bishops' Bible had a misplaced *also*: "his meat was *also*" (besides other food!) "locusts and wild honey." The Bishops' Bible was Queen Elizabeth's Bible.

5 Then went FORTH to him Jerusalem, and all Jewry, and all the country
 Then went out to him Jerusalem, and all Judæa, and all the region round
 Then went out UNTO him Jerusalem, and all Judæa, and all the region round

about Jordan:

about Jordan,

about Jordan;

5 Rhemes "the *country* about Jordan". Gk *perichōros*, Lat. *regio*. Baptist has *region*, the other modern versions *district* or *valley*. In eighteen New Testament texts where the Lat. Bible has *regio* RV has *region*. Although the Lat. word suggested it so often Rhemes never had *region*, neither has 20 Cent.

6 and were baptized of him in Jordan, confessing their sins.
 And were baptized of him in Jordan, confessing their sins.
 and they were baptized of him in the RIVER Jordan, confessing their sins.

6 John's baptism pictured the need of cleansing, but Christ's baptism immediately fills the soul with grace. The Friends (Quakers) use no water, the Baptists require a tankfull. *Immerse, immersion*, from the Latin became English words in the seventeenth century, and are useful to express the Baptist view. Throughout the New Testament the Baptist version adds them to exclude baptism by pouring: "He that . . is baptized (immersed) shall be saved" (Mk 16:16).

7 AND seeing many of the Pharisees and Sadducees coming to his
 But when he saw many of the Pharisees and Sadducees come to his
 But when he saw many of the Pharisees and Sadducees coming to his

baptism, he said to them. Ye vipers' BROOD, who hath shewed
 baptism, he said unto them, O generation of vipers, who hath WARNED
 baptism, he said unto them, Ye OFFSPRING of vipers, who warned

you to flee from the wrath to come?

you to flee from the wrath to come?

you to flee from the wrath to come?

7 RV "*offspring* of vipers". A rather honorable name for venomous snakes. All moderns, except Allen, prefer Rhemes' *brood*. AV's word is obsolete, but formerly *generation* meant what was generated by men, animals, plants: Shakespeare "he that makes his *generation* messes, To gorge his appetite" (Lear 1.1.119), AV "*generation* of vipers", Wiclif and Rhemes "*generation* of the vine" (Lk. 22:18) *i.e.* wine, the fruit of the vine.

8 YIELD	therefore fruit	worthy of penance.	9 And DELIGHT	not to
Bring forth	therefore fruits	MEET FOR repentance:	And think	not to
Bring forth	thetefore fruit	worthy of repentance:	and think	not to

say within yourselves, we have Abraham to our father: for I TELL you that
 say within yourselves, We have Abraham to our father: for I say unto you, that
 say within yourselves, We have Abraham to our father: for I say unto you, that

God is able of these stones to raise up children to Abraham.

God is able of these stones to raise up children unto Abraham.

God is able of these stones to raise up children unto Abraham.

9 Rhemes "*delight* not to say". They had reason to be delighted. God promised that in the seed of Abraham all nations should be blessed (Gen. 22:18) but no one accepts this translation. Paues 1375 "*will ye* not say", Tyndale "*see that ye ons think* not to say", Wittingham "*presume* not", Weymouth "*do not imagine*", Goodspeed "*Do not suppose*".

10 For now	the axe is put to	the root of the trees.	Every tree
And now [also]	the ax is LAID	unto the root of the trees:	
And even now is the axe	laid	unto the root of the trees:	every tree

therefore that DOTH not YIELD good fruit, shall be cut down,
 therefore every tree which bringeth not forth good fruit is hewn down,
 therefore that bringeth not forth good fruit is hewn down,

and cast into the fire.

and cast into the fire.

and cast into the fire.

10 Rhemes and RV "every tree *therefore*". AV often begins with *therefore* where it is not the first word in the Gk, and where a word or phrase before it would make a better sentence.

Weymouth has "will. .be *hewn down*," the other modern versions *cut down*.

11 I indeed baptize you in	water unto penance.	but he that shall come
I indeed baptize you with water	unto repentance: but he that cometh	
I indeed baptize you with water	unto repentance: but he that cometh	

after me, is stronger than I, whose shoes I am not worthy to bear, he shall
 after me is mightier than I, whose shoes I am not worthy to bear: he shall
 after me is mightier than I, whose shoes I am not worthy to bear: he shall

baptize you in the Holy Ghost and fire.

baptize you with the Holy Ghost, and with fire:

baptize you with the Holy Ghost and with fire:

11 Rhemes "*I indeed*". Wittingham and Bishops' Bible had the adverb first: "*Indeed I* baptize you". Rhemes "*in* water—*in* the Holy Ghost". Saxon, Baptist, Goodspeed and Weymouth have *in*, the Golden Legend had *with* (3.260.22).

ARV "*with* the Holy Ghost and *with* fire". Rhemes is more accurate. In St Matthew "the Holy Ghost and fire" are intimately connected, he does not repeat the preposition (Knabenbauer. Mt. p. 132.11).

12	Whose fan is in his hand, and he shall	CLEAN	purge	his	floor:
	Whose fan is in his hand, and he will	THROUGHLY	purge	his	floor,
	whose fan is in his hand, and he will	thoroughly	cleanse his	threshing-floor;	

and he	WILL	gather his wheat into the barn,	but the chaff he will burn
and		gather his wheat into the garner; but	he will burn up
and he will		gather his wheat into the garner, but the chaff he will burn up	

with unquenchable fire.

the chaff with unquenchable fire.

with unquenchable fire.

12 Rhemes "*whose fan is*". Tyndale's "*which hath also his fan*" with the exception of *also*, was the common translation until Rhemes restored the old words, although Coverdale had already done so. Fan from Lat. *vannus* has been in our language since the year 800 (Ox. Dict. Fan 1 a).

Paues c 1375 "*he shall cleanse—he shall gather—he shall burn*". Paues, Rhemes and RV have balanced clauses with *he shall* or *he will* in each. AV omitted *he will* before gather. Barn of Saxon, Rhemes, Goodspeed and 20 Cent. has been in this text for a thousand years. ARV keep Tyndale's *garner* (fr. French *gerner*).

Rhemes and RV, keeping close to the Gk, have a better sentence than AV, with *chaff* before *burn* and *burn* close to *fire*.

13	Then cometh Jesus from Galilee to	Jordan, unto John, to be baptized of
	Then cometh Jesus from Galilee to	Jordan unto John, to be baptized of
	Then cometh Jesus from Galilee to the	Jordan unto John, to be baptized of

him.	14	But John	STAYED	him, saying, I ought	to be
him.		But John	forbad	him, saying, I have need	to be
him.		But John	WOULD HAVE HINDERED	him, saying, I have need	to be

baptized of thee, and comest thou to me?

baptized of thee, and comest thou to me?

baptized of thee, and comest thou to me?

14 Rhemes "John *stayed* him" i.e. hindered, held back or detained him (Ox. Dict. Stay v.¹ 2): "We *stay'd* her for your sake;" (As You Like It 1.3.70).

AV "misses the meaning of the verb. . John did not forbid Jesus," (Vincent).

Where AV has *forbid* Rhemes often had *prohibit* ("who was I that might *prohibit* God?" Acts 11:17). Moffatt uses it (1 Tim. 4:3). Rhemes put **prohibit** and **prohibition** (Acts 28:31) in the Bible. ARV have neither, Shakespeare has both:

"If a merry meeting may be wished, God *prohibit* it!" (Much Ado 5.1.335.)

"Against self-slaughter there is a *prohibition* so divine" (Cymb. 3.4.79).

15	AND Jesus answering, said to	him, Suffer ME FOR THIS TIME, for so	it
	And Jesus answering said unto	him, Suffer it	to be so now: for thus it
	But Jesus answering said unto	him, Suffer it	now: for thus it

becometh us to fulfill all justice. Then he suffered him.
 becometh us to fulfill all righteousness. Then he suffered him.
 becometh us to fulfill all righteousness. Then he SUFFERETH him.

15 Rhemes "for this time", Goodspeed "this time", 20 Cent. "for the present", Weymouth "on this occasion". The Gk is *arti*, not *nun*.

16 And Jesus BEING baptized, FORTHWITH came out of the water:
 And Jesus, when he was baptized, went up straightway out of the water:
 And Jesus, when he was baptized, went up straightway from the water:

and lo the heavens were opened to him: and he saw the Spirit of God
 and lo, the heavens were opened unto him, and he saw the Spirit of God
 and lo, the heavens were opened unto him, and he saw the Spirit of God

descending as a dove, and coming upon him. 17 And behold a voice from
 descending like a dove, and lighting upon him: And lo, a voice from
 descending as a dove, and coming upon him; and lo, a voice out of

heaven saying, This is my beloved Son, in whom I am well pleased.
 heaven, saying, This is my beloved Son, in whom I am well pleased.
 THE heavens, saying, This is my beloved Son, in whom I am well pleased.

17 Paues c 1375 "in whom I am *well pleased*". Saxon Gospels had *well liked*. The oldest meaning of *like* was, *to please, to be pleased*. Rhemes has it sometimes: "my soul hath *well liked*" (Mt. 12:18), and Shakespeare: "This *likes* me *well*" (Ham. 5.2.276), "This lodging *likes* me better" (Hen. V 4.1.16). Please appeared first in our language in the English Psalter of 1325 (Ox. Dict. Please v. 1 a and 3 a).



The Bible Promised by Henry VIII 1530-1542

In 1530 four years after Tyndale's first edition and four before his last, Henry VIII promised the Catholic bishops "that he would cause the New Testament to be by learned men faithfully and purely translated into the English tongue,"¹ at the same time he secretly encouraged the distribution of Tyndale's version,² until Tyndale enraged him by his book on the King's divorce.

In 1534 the Catholic bishops, abbots and priors "petitioned the King to allow a new translation to be made and delivered to the people."³ Bishop Gardiner had already "finished the translation of St. Luke and St. John."⁴

"The general ordering of the translation was naturally committed to Archbishop Cranmer, and the mode in which it was done was as follows:—

First, he began with the translation of the New Testament, taking an old English translation thereof, which he divided into nine or ten parts, causing each part to be written at large in a paper book, and then to be sent to the best learned bishops and others, to the intent that they should make a perfect correction thereof."⁵

For the Acts he chose Stokesley whom Henry had honored by sending him on a special mission to the continent, and who was anxious to please the King. After the three Carthusian friars had been martyred for not admitting that Henry was the head of the Church, Stokesley tried to persuade the other friars, and he told nuns that on their consciences and the peril of their souls "they ought to consent to the King's title."⁶

In 1535 at the appointed time the Catholic bishops gave Cranmer translations of all the books of the New Testament except the Acts. Stokesley who had accepted this part sent an absurd answer: "I have bestowed never an hour on my portion, nor ever will."⁷ What Cranmer did with the twenty-six books of the New Testament we do not know. Perhaps Rhemes is largely the same as the New Testament that Cranmer suppressed or destroyed.

In 1537 Cranmer begged Cromwell to show Matthew's Bible to the King, to whom it was dedicated, and to obtain his licence to have it sold, and he wittily added: "until such time as we the bishops shall set forth a better translation, which I think will not be till a day after Doomsday!"⁸

In 1542 in Convocation Drs. Wotton and Leighton gave Bishop Gardiner a translation of St. Paul's Epistles to the Corinthians.⁹

"On the 27th January Cranmer himself conveyed to the assembled clergy and prelates a royal message desiring them to consult among themselves what things needed reformation, as there was no doubt that there was much that required correction in the English Bible, both in the Old and in the New Testament."¹⁰

"Select committees of the divines of both houses were appointed to examine the New Testament and the Old;"¹¹ "But while the Old and the New Testament committees were pursuing their work... the men who served on them were undoubtedly the best Greek and Hebrew scholars then in England,—a new royal message came... to the effect that Convocation were to proceed no further... the King proposed to refer the translation of the Bible to the two Universities. The bishops... with only three exceptions... Cranmer, Goodrich... and Barlow... united in protesting that the business was... more suitable to the Synod than to the Universities. But Cranmer had the King's orders, and the work was put aside."¹²

That ended the version that Henry promised but would not permit.

In 1582 in Queen Elizabeth's time, the Catholic exiles at Rhemes printed and smuggled into England the Rhemes version. "Its appearance caused great excitement... the Government spies brought to the rack many who were suspected of circulating the New Testament, whilst its possession was high treason" (How the Bible came to us, by Frank S. Hearne. p. 99). English Catholics treasured it because they suffered so much on account of it and because so many of its copies had been hallowed by the hands of the English martyrs. Dr. Fulke's Confutation, dedicated to Queen Elizabeth, calls it "The Text of the New Testament... of the Papists of the traitorous Seminary at Rhemes."

Catholics have blamed the English bishops for not doing in Henry's time what was done in Queen Elizabeth's, printing a Bible abroad and smuggling it into England. Gairdner's account partly excuses them.

In 1611 AV's Preface referring to Rhemes said: "we have shunned the obscurity of the Papists, in their *azymes*, *tunicke*... and a number such like." But RV, Baptist & the Jewish version have *tunics* (Dan. 3: 21) and RVm, Baptist, Moffatt & Weymouth call our Lord's garment a *tunic* (Jn 19: 23).

The references are to "Lollardy and the Reformation" by James Gairdner. vol. 2. The page and line are given. Gairdner has a great amount of information but it lacks order.

¹ 246.32	⁴ 267.5 & 268.1	⁷ 268.38	¹⁰ 295.35
² 208.31 & 242.14	⁵ 268.16-24	⁸ 280.28	¹¹ 296.15
³ 260.30	⁶ 28.35	⁹ 299 note 1	¹² 298.8-26



Rhythm

The rhythm in Rhemes the King James and Revised, is not treated in these pages, but the arrangement of the three versions makes comparison easy.

CHAPTER 4

Rhemes	1	Then Jesus was led	of the Spirit into the desert,	to be
AV		Then was Jesus led up	of the spirit into the wilderness to be	
RV		Then was Jesus led up	of the Spirit into the wilderness to be	

tempted of the devil. 2 And when he had fasted forty days and forty nights,
 tempted of the devil. And when he had fasted forty days and forty nights, he
 tempted of the devil. And when he had fasted forty days and forty nights, he

	afterward he was hungry.	3 And	the tempter APPROACHED	and said
was afterward	an hungred.	And when the tempter came [to him],	he said,	
afterward	hungered.	And	the tempter came	and said

to him, If thou be the Son of God, command that these stones be made bread.
 If thou be the Son of God, command that these stones be made bread.
 UNTO him, If thou art the Son of God, command that these stones become bread.

3 Rhemes "the tempter *approached*". The Gk is not *elthōn* (came) but *proselthōn*, which Rhemes renders *approached*, Goodspeed and Moffatt *came up*. Rhemes put *approach* in the Bible. AV kept "thief *approacheth*", "day *approaching*" and introduced it where Rhemes had another word:

Rhemes "inhabiteth light *not accessible*," (1 Tim. 6:16).

Douay "inhabiteth light *inaccessible*,"

AV "dwelleth in the light *which no man can approach unto*;"

It is not likely that Rhemes put *accessible* in our language, but Ox. Dict. found no quotation earlier than Rhemes. ARV never use *accessible* or *inaccessible*; Shakespeare has both:

"That in this desert *inaccessible*," (As Y. Like It 2.7.110).

"*Accessible* is none but Milford way." (Cymb. 3.2.83.)

4 WHO	answered and said, It is written,	Not in bread alone	DOETH man
But he	answered and said, It is written,		Man shall not
But he	answered and said, It is written,		Man shall not

ive, but in every word that proceedeth from the mouth of God.
 live by bread alone, but by every word that proceedeth out of the mouth of God.
 live by bread alone, but by every word that proceedeth out of the mouth of God.

4 Rhemes "*Not in bread alone* doth man live". Not belongs to alone. In the Hebrew, Gk, Rhemes and in all modern versions, except Moffatt, the proposition is affirmative: Hebrew "*doth man live*" (Dt. 8:3), Gk "*shall man live*" (Mt. 4:4). In ARV it is negative: "*man doth not live*" (Dt. 8:3), "*man shall not live*" (Mt. 4:4).

Rhemes restored *bread alone* of the old versions, the other sixteenth century versions kept Tyndale's *bread only*.

5	Then the devil took	him up into the holy city, and	set	him UPON
	Then the devil taketh	him up into the holy city, and	[setteth]	him on
	Then the devil taketh	him into the holy city; and	HE set	him on

the pinnacle of the temple,	6 and said to him,	If thou be the Son of God,
a pinnacle of the temple,	And saith unto him,	If thou be the Son of God,
the pinnacle of the temple,	and saith unto him,	If thou art the Son of God,

cast thyself down, for it is written.	That he will give his angels charge
cast thyself down: for it is written,	He shall give his angels charge
cast thyself down: for it is written,	He shall give his angels charge

of	thee, and in their hands shall they hold thee up, lest	PERHAPS
CONCERNING thee: and in their hands they shall bear thee up, lest	at any time	
concerning thee: And on their hands they shall bear thee up, Lest	haply	

thou KNOCK thy foot against a stone.

thou dash thy foot against a stone.

thou dash thy foot against a stone.

6 God gives his angels charge of the man that trusts in him. When he *walks* if there is a stone in his path, the angels lift him up so that he may step on or over it, and not knock his foot against it and stumble. Translators differ in stating how the angels hold him: Rhemes "*in* their hands", Goodspeed "*with* their hands." RV in the Psalm (91:12) has "*in* their hands" but here "*on* their hands". The Gk *epi* caused RV's *on*, but it does not necessitate a platform of hands. In Rev. 20:1, RV has "an angel. . with a great chain *in(epi)* his hand."

"*On*... gives a different picture. . lifted *on* their hands as on a litter or platform" (Vincent). But this picture does not fit in with the mention of *foot*, or of a man *walking*. Carried horizontally a fall would not hurt his foot but his back. For such an averted danger, the Psalm should read: "lest thou *dash thy back upon* a stone".

Rhemes "*knock* thy foot against". Baptist is the only modern version that keeps *dash*. We hardly dash our feet in walking; *strike* or *knock* is better.

The devil misapplies the words of the Psalm to a man jumping down.

7 Jesus said to him, again, It is written,	Thou shalt not tempt the
Jesus said unto him, It is written again,	Thou shalt not tempt the
Jesus said unto him, Again it is written,	Thou shalt not tempt the

Lord thy God.

Lord thy God.

Lord thy God.

7 The Scriptures forbid what Satan says they promise. Risking suicide to force God to deliver us is blasphemous insolence. It is called tempting God.

Rhemes has the Gk order, AV's order spoils the sense and the sentence. "*Again*. . Emphatic, meaning *on the other hand*, with reference to Satan's *it is written* (ver. 6);" (Vincent). This phrase was not in use in Rhemes' day (Ox. Dict. Hand 32 i), but *again* in this sense was then common (Ox. Dict. Again 7):

"The one is my sovereign, whom both my oath
And duty bids defend; the other *again*
Is my kinsman whom the king hath wrong'd
Whom conscience and my kindred bids to right."

“and then *again*,
 ‘It is as hard to come as for a camel
 To thread the postern of a needle’s eye.’ ”
 (Rich. II 2.2.113 and 5.5.15.)

The author of Rhemes has postern (Judg. 3:24). Nearly all of his words not found in ARV will be found in Shakespeare. He has a large vocabulary, AV’s is too small, but RV has supplemented it from Rhemes and other sources.

8 Again the devil took him up into a VERY high mountain: and he
 Again, the devil taketh him up into an exceeding high mountain, and
 Again, the devil taketh him unto an exceeding high mountain, and

shewed him all the kingdoms of the world, and the glory of them,
sheweth him all the kingdoms of the world, and the glory of them;
sheweth him all the kingdoms of the world, and the glory of them;

8 Rhemes, Goodspeed and 20 Cent. translate the Gk adverb *very*, ARV and Allen *exceeding*, Baptist, Moflatt and Weymouth *exceedingly*. “Adverbs that end in *ly*, are in general preferable to those forms which, for want of this distinction, may seem like adjectives misapplied.” (Brown. Gram. of Eng. Grams. Note X.)

9 and said to him, All these will I give thee, if falling
 And [saith] unto him, All these things will I give thee, if thou wilt fall
 and HE said unto him, All these things will I give thee, if thou wilt fall

down thou wilt ADORE me.
down and worship me.
down and worship me.

9 Psalm 2:7-8 reads: “Thou art my son. .and I will give thee. .the utmost parts of the earth for thy possession.” Satan now presents himself as the Son of God and owner of the world. ARV “all these *things*”. *Things* is not in the Gk. Allen and Baptist are the only modern versions that keep it.

ARV’s “thou wilt fall down” emphasizes *fall down*, which in the Gk and Rhemes is a participle *falling down*; the verb and the important word is worship or adore: *I will give, if, thou wilt worship*.

10 Then Jesus saith to him, AVAUNT Satan: for it is written,
 Then saith Jesus unto him, GET THEE HENCE, Satan: for it is written, Thou
 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou

The Lord thy God shalt thou ADORE, and him only shalt thou serve.
shalt worship the Lord thy God, and him only shalt thou serve.
shalt worship the Lord thy God, and him only shalt thou serve.

10 Rhemes “Avaunt Satan.” Common in Shakespeare: “Avaunt! and quit my sight!” (Macbeth 3.4.93). Baptist “Get thee hence”, Allen “Away”. The other modern versions like Douay’s “Begone”.

Paues, Rhemes, Allen and Weymouth have the Gk order in which the parallelism is so perfect. Rhemes’ first line charms the ear with its majestic rhythm, due partly to adore, the accent of worship would make it a less musical ending:

“The Lord thy God shalt thou adore,
 And him only shalt thou serve.”

11 Then the devil left him: and behold angels came, and ministered to him.
 Then the devil leaveth him, and behold, angels came and ministered unto him.
 Then the devil leaveth him; and behold, angels came and ministered unto him.

11 The devil probably suspected that Jesus was God, but he could not be sure. Our gift of faith enables us to believe all that God has revealed, amongst other things that Jesus is God, but the faith that the demons once had they lost in their fall. The light of glory enables angels and saints to see Christ's divinity, but the demons never had and never will have it; even at the last Judgment they will see only the human nature of the Judge. They have natural and preternatural, but not supernatural or beatific knowledge. They cannot know Christ's divinity either by faith or by sight, but men and demons can be certain of God's existence and power (Jas. 2:19) without supernatural faith.

Rhemes restored *divinity* to the Bible (Apoc. 5:12) and put it in Rom. 1:2, "his eternal power also and *Divinity*". There RV, Baptist and 20 Cent. adopted it. The King James Version never uses the word.

12 And when Jesus had heard that John was delivered up, he RETIRED
 Now when Jesus had heard that John was CAST into prison, he departed
 Now when HE heard that John was delivered up, he WITHDREW

into Galilee: 13 And leaving the city Nazareth, came and dwelt in
 into Galilee; And leaving Nazareth, he came and dwelt in
 into Galilee; and leaving Nazareth, he came and dwelt in

Capharnaum A sea TOWN, in the borders of Zabulon and
 Capernaum, which is upon the sea coast, in the borders of Zabulon and
 Capernaum, which is by the sea, in the borders of Zebulun and

Nephthali,
 Nephthalim:
 Naphthali:

13 Rhemes "a sea town". Weymouth "a town by the lake." The first edition of AV had Nephthali, later editions Nephthalim.

14 that it might be fulfilled which was said by Esay the prophet.
 That it might be fulfilled which was spoken by Esaias the prophet, saying,
 that it might be fulfilled which was spoken by Isaiah the prophet, saying,

14 Jesahjahu is the prophet's name in Hebrew. Both Gk Testaments shortened it to Esaias: Rhemes has it but usually the still shorter Esay. The Vulgate and Douay have Isaias, English Protestant versions Isaiah.

15 Land of Zabulon and land of Nephthali, the way of the sea,
 The land of Zabulon, and the land of Nephthalim, by the way of the sea,
 The land of Zebulun and the land of Naphthali, TOWARDS the sea,

beyond Jordan of Galilee, of the Gentiles: 16 the people that sat in
 beyond Jordan, Galilee of the Gentiles; The people which sat in
 beyond Jordan, Galilee of the Gentiles, The people which sat in

darkness, HATH SEEN great light: and to them THAT sat in A country of the
 darkness saw great light; and to them which sat in the region and
 darkness Saw A great light, And to them which sat in the region and

shadow of death, light is risen to them.

shadow of death, light is sprung up.

shadow of death, To them DID light SPRING up.

17 From that time Jesus began to preach, and to say, Do penance, for the

From that time Jesus began to preach, and to say, Repent: for the

From that time began Jesus to preach, and to say Repent ye; for the

kingdom of heaven is at hand. 18 And Jesus walking by the sea of Galilee,

kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee,

kingdom of heaven is at hand. And walking by the sea of Galilee, he

saw two brethern, Simon who is called Peter, and Andrew his brother, casting

saw two brethern, Simon called Peter, and Andrew his brother, casting

saw two brethern, Simon who is called Peter, and Andrew his brother, casting

a net into the sea (for they were fishers)

a net into the sea: for they were fishers.

a net into the sea; for they were fishers.

18 Rhemes "Simon *who is*". The oldest Saxon Gospels had *is*, which Rhemes restored. Simon was alive when St. Matthew wrote. The other sixteenth century versions had "Simon *which was*."

19 and he saith to them, Come ye after me, and I will make you to be fishers

And he saith unto them, Follow me, and I will make you fishers

And he saith unto them, Come ye after me, and I will make you fishers

of men.

of men.

of men.

19 Rhemes "Come ye after me". Saxon "Come after me". Golden Legend 1483 "Come follow me" (2.95.7). Tyndale and AV kept *follow me* but omitted *Come*. The Gk has the three words: *Come, after, me*. Rhemes restored them.

20 BUT they INCONTINENT leaving the nets, followed him.

And they straightway left their nets, and followed him.

And they straightway left their nets, and followed him.

21 And going FORWARD from thence, he saw other two brethern, James of

And going ON from thence, he saw other two brethern, James the son of

And going on from thence he saw other two brethern, James the son of

Zebedee and John his brother in a ship with Zebedee their father,

Zebedee, and John his brother, in a ship with Zebedee their father,

Zebedee, and John his brother, in the boat with Zebedee their father,

REPAIRING their nets: and he called them.
 mending their nets; and he called them.
 mending their nets; and he called them.

21 Paues c 1375: "*the son of Zebedee*". *The son* is not in the Gk, Saxon, Wiclif, Purvey or Rhemes, but present English usage requires it.

Shakespeare has "*repaired with knots*" (T. of S. 3.2.60), "*mend your shoes*" (Hen. V 4.8.74), but he has neither word with *nets*.

22 And they FORTHWITH left their nets and father and followed him.
 And they immediately left the ship and their father, and followed him.
 And they STRAIGHTWAY left the BOAT and their father, and followed him.

22 *Straightway* which RV likes so much, is never used by Goodspeed, Moffatt, 20 Cent. or Weymouth; they have instead: *at once, immediately, instantly, at that moment, just then, quickly, without delay, then, forthwith*.

23 And Jesus went ROUND about all Galilee, teaching in their synagogues,
 And Jesus went about all Galilee, teaching in their synagogues,
 And Jesus went about IN all Galilee, teaching in their synagogues,

and preaching the gospel of the kingdom: and healing every MALADY
 and preaching the gospel of the kindgom, and healing all manner of sickness
 and preaching the gospel of the kingdom, and healing all manner of disease

and every INFIRMITY in the people.
 and all manner of disease among the people.
 and all manner of sickness among the people.

23 In the synagogues Jesus read a passage from the Old Testament in Hebrew, then he gave its meaning in Aramaic, the language of the people. We still keep this custom: in the Mass the Epistle and Gospel are read first in the liturgical language, then we give their translation in English.

Rhemes "*every malady*". ARV never use it but it is common in Shakespeare: "*abstinence engenders maladies*" (L.L.Lost 4.3.295).

24 And the BRUIT of him went into all Syria, and they PRESENTED to
 And his fame went throughout all Syria: and they brought unto
 And the REPORT of him went forth into all Syria: and they brought unto

him all that were ILL at ease, DIVERSLY taken with diseases
 him all sick people that were taken with divers diseases
 him all that were sick, HOLDEN with divers diseases

and torments, and SUCH AS were possessed and
 and torments, and those WHICH were possessed with devils, and those which
 and torments, possessed with devils, and

LUNATICS, and SICK OF the palsy, and he CURED them:
 were lunatick, and those that had the palsy; and he healed them.
 EPILEPTIC, and palsied; and he healed them.

24 RV's "report of him" is undesirable on account of its etymology "brought back". Baptist alone keeps it. The rumor is going forward.

Rhemes "the *bruit* of him". ARV "all that hear the *bruit* of thee" (Nah. 3:19). It is archaic, but both noun and verb were good for rumors humming through a noisy crowd and for any deep sound:

"But the great cannon to the clouds shall tell,
And the king's rouse the heavens shall *bruit* again,
Re-speaking earthly thunder." (Hamlet 1.2.127.)

ARV "*divers* diseases". No modern version has it. Elsewhere for the Gk word Rhemes has: *diverse* (Mk 1:34), *manifold* (1 Pet. 4:10), *sundry* (Lk. 4:40), *various* (Heb. 13:9). Rhemes put *various* in the Bible. ARV never use it, but Moffatt has it twice, 20 Cent. four times, Goodspeed five, Weymouth six.

Tyndale's *gripings* was used until Rhemes restored *torments*.

25 And much people followed him				from Galilee and
And	there	followed him	great multitudes of people	from Galilee, and
And	there	followed him	great multitudes	from Galilee and
<hr/>				
Decapolis, and		Jerusalem, from	Jewry and from beyond	Jordan.
<hr/>				
from Decapolis, and from		Jerusalem, and from	Judæa, and from beyond	Jordan.
<hr/>				
Decapolis and		Jerusalem and	Judæa and from beyond	Jordan.



First complete English Protestant Bible

Coverdale's 1535

Myles Coverdale, a priest who left the Catholic Church, made the first complete Protestant version. He says that he made it from the Dutch (German) and Latin. In order to please Anne Boleyn and the King he made a clever alteration.

Henry VII who had married Queen Katherine died childless. Afterwards his brother Henry VIII married her, but when he wanted Anne Boleyn he said that his marriage with Katherine was null and void, because a man is never allowed to marry his brother's widow. The Bible contradicted him. Not only does it allow him to marry her, it *urges* him to do so: "*her husband's brother shall .take her .to wife*" (RV. Deut. 25:5). In place of *her husband's brother* Coverdale substituted *her kinsman*, thus in his version, removing the opposition between the Bible and Henry. (Gairdner. Lollardy. vol. 2. p. 276. 4-.)

Where *idols* were forbidden Tyndale often substituted *images*, to make it appear that statuary was forbidden and that Catholics were idolaters. Coverdale made a larger number of substitutions. These and other alterations in the early Protestant versions, and their notes attacking the Pope and clergy and holding up to ridicule Catholic practises, helped Henry in his efforts to destroy the Catholic Church in England, so it is not surprising that he would not tolerate a Catholic version that might neutralize them and render them less efficient for his purposes.

This aspect of early Protestant versions has been dealt with by others. Here where they are quoted it is from a literary standpoint. Coverdale's was an improvement. In his versions and in his revision "The Great Bible" he restored some old words where Tyndale had changed them: "whose fan is" (3:12), "that" (5:38), "with your Father" (6:1).

CHAPTER 5

Rhemes	1	And seeing the MULTITUDES, he went up into a mountain: and	
AV		And seeing the multitudes, he went up into a mountain: and	
RV		And seeing the multitudes, he went up into the mountain: and	

when he was set,	his disciples came unto him,	2	and opening his
when he was set,	his disciples came unto him:		And he opened his
when he had sat down,	his disciples came unto him:		and he opened his

mouth he taught them, saying,	3 Blessed are the poor in spirit: for theirs is
mouth, and taught them, saying,	Blessed are the poor in spirit: for theirs is
mouth and taught them, saying,	Blessed are the poor in spirit: for theirs is

the kingdom of heaven.	4 Blessed are the meek: for they shall POSSESS the land.
the kingdom of heaven.	Blessed are the meek: for they shall inherit the earth.
the kingdom of heaven.	Blessed are the meek: for they shall inherit the earth.

4 Rhemes and Goodspeed "possess", Weymouth "obtain possession of", the rest "inherit". We may inherit a thing long before we possess it. We inherited heaven when we were baptized, we will not possess it until we die.

Rhemes and Goodspeed "possess the *land*", the rest "the *earth*".

5 Blessed are they that mourn: for they shall be comforted.	6 Blessed are they
Blessed are they that mourn: for they shall be comforted.	Blessed are they
Blessed are they that mourn: for they shall be comforted.	Blessed are they

that	hunger and thirst after JUSTICE:		for they shall HAVE THEIR FILL.
which DO	hunger and thirst after righteousness:		for they shall be filled.
that	hunger and thirst after righteousness:		for they shall be filled.

6 AV "which *do* hunger". RV dropped *do*. "Dr. Johnson says, '*Do* is sometimes used superfluously, as *I do love*. . . simply for *I love*. . . but this is considered a *vitious* mode of speech!' " (Brown. Gram. of Eng. Grams. p. 361 Obs. 6).

7 Blessed are the merciful: for they shall obtain mercy.
Blessed are the merciful: for they shall obtain mercy.
Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the clean of heart: for they shall see God.
Blessed are the pure in heart: for they shall see God.
Blessed are the pure in heart: for they shall see God.

8 Saxon and Rhemes "*clean* of heart". ARV "*pure* in heart". *Pure* from Lat. *purus* was not in the Saxon language. In eight passages RV translates *katharos* *clean*, in thirteen *pure*; Rhemes in thirteen has *clean*. Its retention of the Saxon word makes some of its texts sound strange to Protestants:

Rhemes "Religion *clean* and unspotted" (Jas. 1:27).

ARV "*Pure* religion and undefiled"

Rhemes "All things are *clean* to the clean" (Tit. 1:15).

AV "Unto the pure all things are *pure*"

The reference is esp. to the Jewish distinction of foods into *clean* and *unclean* (Rom. 14:20); *pure* and *impure* is a hygienic not a ceremonial distinction.

9 Blessed are the peacemakers: for they shall be called the children of God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are the peacemakers: for they shall be called sons of God.

9 Peacemakers, with reference to this verse was in use A.D. 1436 (Ox. Dict. Peacemakers). The old versions had peaceable men.

10 Blessed are they that suffer persecution for justice: for

Blessed are they which ARE PERSECUTED for righteousness' sake: for

Blessed are they that HAVE BEEN persecuted for righteousness' sake: for

theirs is the kingdom of heaven.

theirs is the kingdom of heaven.

theirs is the kingdom of heaven.

10 Rhemes and RV often keep *that* of the old versions where Tyndale substituted *which*.

11 Blessed are ye when THEY shall revile you, and persecute you, and

Blessed are ye when men shall revile you, and persecute you, and shall

Blessed are ye when men shall REPROACH you, and persecute you, and

SPEAK all THAT NAUGHT IS against you, UNTRULY, for my sake:

say all manner of evil against you falsely, for my sake.

say all manner of evil against you falsely, for my sake.

11 Rhemes "all that *naught* is". Naught meaning bad is obsolete: "You are *naught*, you are *naught*: I'll mark the play." (Hamlet 3.2.157.) ARV "the water is *naught*" (2 Kings 2:19. Baptist "bad"). Standard keeps "*naughtiness* of thy heart" (1 Sam. 17:28) where Baptist prefers Rhemes' "*wickedness* of thy heart".

Rhemes and 20 Cent. have *untruly*. Rhemes put it in the Bible. ARV never use it.

12 be glad and rejoice, for your reward is VERY great in

Rejoice, and be EXCEEDING glad: for great is your reward in

Rejoice, and be exceeding glad: for great is your reward in

heaven. For so they persecuted the prophets, that were before you.

heaven: for so persecuted they the prophets which were before you.

heaven: for so persecuted they the prophets which were before you.

12 Rhemes "*your reward* is very great". The Gk, Rhemes and five modern versions have the subject before its verb, ARV and Baptist have Tyndale's order, subject after it: "great is *your reward*". No modern version keeps ARV's inversion "persecuted *they*".

13	You are the salt of the earth. But if the salt	leese	his	virtue, wherewith
	Ye are the salt of the earth: but if the salt	have	lost his	savour, wherewith
	Ye are the salt of the earth: but if the salt	have	lost its	savour, wherewith

shall it be salted?	It is	good for	nothing	ANY MORE	but to be cast
shall it be salted?	it is thenceforth	good for	nothing,		but to be cast
shall it be salted?	it is thenceforth	good for	nothing,		but to be cast

FORTH, and to be trodden	of men.
out, and to be trodden under foot	of men.
out and	trodden under foot of men.

13 Jesus compares his disciples to salt: *something* in salt checks the meat's corruption, they must have *something* to prevent the corruption of men. Rhemes calls it *virtue*. Formerly it was used not only for moral, but also for physical powers or qualities: "*virtue* went out from him, and *healed*" (Lk. 6:19), *virtues* of diamonds, stones, trees (Cent. Dict. Virtue 6), "the *virtue* of the ring" (M. of V. 5.1.199). It could then be used for the power in salt as well as in men, in an analagous sense, but now we have no common word for both. 20 Cent. and Goodspeed's "lose(s) its *strength*" is good for the power in salt, but not so good for that in men, however, it is the best translation that we have.

Lost its *savour*, becomes *insipid*, *tasteless* etc. are unsuitable. It is not its taste in our mouths that is referred to, but its purifying power.

"the wide sea
Hath drops too few to wash her clean again,
And salt too little which may season give
To her foul-tainted flesh." (Much Ado 4.1.142).

Rhemes "*his* virtue". Formerly the possessive of *it* was *his*, which did not become *its* until the seventeenth century. AV's edition of 1660 put *its* in one place (Lev. 25:5). Douay was the first to use *its* throughout the Bible. (Ox. Dict. Its).

Rhemes "any more", Moffatt "after that", Allen, 20 Cent. and Weymouth "no longer". This is the only place in ARV that *eti* is translated "thenceforth".

14	You are the light of the world. A city cannot be hid,	SITUATED	on a
	Ye are the light of the world. A city that is	set	on an
	Ye are the light of the world. A city	set	on a

MOUNTAIN.

hill	cannot be hid.
hill	cannot be hid.

14 Rhemes "situated on a *mountain*". Often quoted in speaking of the visibility of the Church. A mountain city such as Jerusalem is more prominent than a hill city: "the *mountain* of the Lord's house...exalted above the *hills*: and all nations shall flow unto it" (Is. 2:2. Mi. 4:1). The Gk *horos* (sixteen times in St Matthew) is translated *mount* or *mountain* everywhere in ARV except in this verse, where they have *hill*. It is a question of interpretation, not of translating. Concordant Vers. 1926 has "situated upon a *mountain*".

ARV's "city *set*" is unusual: *built*, *placed*, *resting*, *situated*, *seated*, *standing* etc. are more common. Goodspeed and Weymouth *built*, 20 Cent. *that stands*, Moffatt *on the top of*.

15 Neither do men light a candle and put it under a bushel, but UPON a
 Neither do men light a candle, and put it under a bushel, but on a
 Neither do men light a lamp, and put it under the bushel, but on the

candlestick, that it MAY SHINE to all that are in the house.

candlestick; and it giveth light unto all that are in the house.

stand; and it SHINETH unto all that are in the house.

15 *Candle* (fr. Lat. *candela*) was in the Saxons' language A.D. 700 (Ox. Dict. Candle 1). Protestant versions were the first to use it in the Bible, substituting it in most of the places where the old versions had *lantern*.

16 So let your light shine before men: that they may see your good
 Let your light so shine before men, {that they may see your good
 Even so let your light shine before men, that they may see your good

works, and glorify your Father which is in heaven.

works, and glorify your Father which is in heaven.

works, and glorify your Father which is in heaven.

16 *So* in the Gk. Saxon, Rhemes and others begins the sentence. Tyndale and AV changed it and severed this sentence from the preceeding. "*So*. Often misconceived, as if the meaning were, 'Let your light shine *in such a way that* men may see,' etc. Standing at the beginning of the sentence, it points back to the illustration just used. '*So*,' even as the lamp just mentioned, let *your* light shine.'" (Vincent)

17 Do not think that I am come to break the law or the prophets. I am not
 Think not that I am come to destroy the law, or the prophets: I am not
 Think not that I came to destroy the law or the prophets: I came not

come to break: but to fulfill.

come to destroy, but to fulfill.

to destroy, but to fulfill.

17 The Golden Legend's "I *am* not come for to *break* the law" (3.20.3), may be the first use of *am* and *break* in quoting this verse. St Matthew divided the Old Testament in two, the Law and the Prophets. The books of Moses are the Law, the rest of the books are called the Prophets.

Books in Catholic Bibles:

THE LAW

Genesis, Exodus, Leviticus, Numbers, Deuteronomy

THE PROPHETS

Josue
 Judges
 Ruth
 Kings (4 books)
 Paralipomenon (2)
 (Chronicles)
 Esdras

Nehemias
 Tobias
 Judith
 Esther
 Job
 Psalms
 Proverbs

Ecclesiastes
 Canticles of Canticle
 (The Song of Songs)
 Wisdom
 Ecclesiasticus
 Isaia
 Jeremias

Lamentations
 Baruch
 Ezechiel
 Daniel
 12 Minor Prophets
 1 Machabees
 2 Machabees

The Prolog of Ecclesiasticus divided the Old Testament into three parts, the most common division. The name "The Holy Bible" comes from 2 Machabees 8:23 "*Ten Hieran Biblon*". Scripture is a Latin word. Protestants call the seven books in black type apocryphal, but they like some of Rhemes' words in them such as: "the *invocation* of his holy .name" (2 Mac. 8:15), "Aaron's *benediction*", "Moses. .whose name is in *benediction*" (Ecclesiasticus 36:19 and 45:1). Rhemes put *invocation* and *benediction* in the Bible. ARV never use either word, but Shakespeare has both:

"And hold your hands in *benediction* o'er me" (Lear 4.7.58).

"Sweet *invocation* of a child;" (L.L.Lost 1.2.103).

18	FOR ASSUREDLY I say unto you, till heaven and earth pass,	one iote
	FOR VERILY I say unto you, Till heaven and earth pass,	one jot
	For verily I say unto you, Till heaven and earth pass away,	one jot
	or one tittle shall not pass of the law: till all be	
	or one tittle shall IN NO WISE pass from the law, till all be	
	or one tittle shall in no wise pass AWAY from the law, till all things be	

fulfilled.

fulfilled.

ACCOMPLISHED.

18 Tyndale: "till. .earth *perish*. . .shall not *scape*". Coverdale had *pass* and *scape*. The old versions had *pass* in both places, Rhemes restored it.

Iota is the Gk spelling, *jota* the Lat. from which comes *jot* of ARV and Baptist. AV at first had *iote*, afterwards *jot*. Rhemes put *accomplish* in the Bible, but here and in other places AV or RV introduced it.

19	He	therefore that shall break one of these least commandments, and
	Whosoever therefore	shall break one of these least commandments, and
	Whosoever therefore	shall break one of these least commandments, and

shall so teach men:	shall be called the least in the kingdom of heaven.
shall teach men so, he shall be called the least in the kingdom of heaven:	
shall teach men so, shall be called least in the kingdom of heaven:	

But he that	shall do and teach:	he	shall be called great in the
but whosoever shall do and teach them, the same	shall be called great in the		
but whosoever shall do and teach them, he	shall be called great in the		

kingdom of heaven.

kingdom of heaven.

kingdom of heaven.

19 Rhemes "*he* shall be called great". Paues c 1375 had *he*, Tyndale 1534 made it *the same*, Rhemes restored *he*, AV kept *the same*.

20	FOR I TELL	you, that unless your JUSTICE	abound more than THAT
	FOR I say	unto you, That except your righteousness	shall exceed the
	FOR I say	unto you, that except your righteousness	shall exceed the

of the scribes and Pharisees, YOU shall not enter into the
 righteousness of the scribes and Pharisees, ye shall IN NO CASE enter into the
 righteousness of the scribes and Pharisees, ye shall in NO WISE enter into the

kingdom of heaven.

kingdom of heaven.

kingdom of heaven.

20 Taverer, Rhemes and all modern versions, except Allen, have "unless", ARV "except". *Except* should be used for *exceptions*: "all were scattered. .*except* the apostles" (Acts 8:1), but here we have a condition. Anyone who uses *except* as RV commonly does, is liable to be severely criticised: "*except*..as a substitute for the *unless* or *if*..*not* of ordinary educated speech, is either an *ARCHAISM*..or else an illustration of the fact that old constructions often survive in uneducated talk" (Fowler, Mod. Eng. Usage. *Except*).

In English we need a word after "more than" or "exceed". ARV kept Tyndale's *the righteousness*, all modern versions follow Rhemes and use *that*. "By using the pronoun, we are able to avoid the awkwardness of speech which would come from frequently repeating a noun." (Maxwell. Adv. Lessons in Eng. Gram. 29.)

21 You have heard that it was said to them of old, Thou shalt not kill.
 Ye have heard that it was said BY them of old time, Thou shalt not kill;
 Ye have heard that it was said to them of old time, Thou shalt not kill;

and whoso killeth, shall be in danger of judgement.

and whosoever shall kill shall be in danger of the judgment.

and whosoever shall kill shall be in danger of the judgement:

21 The old versions had "*that* it was said", Tyndale made it "*how* it is said". Coverdale restored *that* in verses 21, 27, 33, 38, 43. AV's "*by* them of old" makes the law or its promulgation come from men instead of from God.

22 But I say to you, that whosoever is angry with his brother,
 But I say unto you, That whosoever is angry with his brother WITHOUT A
 but I say unto you, that EVERY ONE WHO is angry with his brother

shall be in danger of judgment. And whosoever shall say to his
 CAUSE shall be in danger of the judgment: and whosoever shall say to his
 shall be in danger of the judgement; and whosoever shall say to his

brother, Raca: shall be in danger of a council. And whosoever shall say, Thou
 brother, Raca, shall be in danger of the council: but whosoever shall say, Thou
 brother, Raca, shall be in danger of the council; and whosoever shall say, Thou

fool: shall be guilty of THE hell OF fire.

fool, shall be in danger of hell fire.

fool, shall be in danger of the hell of fire.

23 If therefore thou OFFER thy gift at the altar, and there thou
 Therefore if thou bring thy gift to the altar, and there
 If therefore thou ART OFFERING thy gift at the altar, and there

REMEMBER that thy brother hath ought against thee:
 rememberest that thy brother hath ought against thee;
 rememberest that thy brother hath ought against thee,

23 "If therefore" is the Gk order, AV has Tyndale's. Rhemes has its verbs (offer-remember) in the same mode, AV has verbs in different modes.

"Co-ordinate conjunctions join verbs in the same modes and tenses. If thou bring...and there rememberest...involves a mistake in mode, because bring is in the subjunctive. rememberest in the indicative. It should be either, If thou bring...remember; or, If thou bringest...rememberest." (Maxwell. Adv. Lessons in Eng. Gram. 581). All modern versions have offer or present. The Gk verb is not *pherō* bring, but *pros-pherō*.

24 leave there thy offering before the altar, and go	first to be
Leave there thy gift before the altar, and go thy way: first be	
leave there thy gift before the altar, and go thy way, first be	

reconciled to thy brother: and then coming thou shalt offer thy gift.	
reconciled to thy brother, and then come and offer thy gift.	
reconciled to thy brother, and then come and offer thy gift.	

25 Rhemes "betimes". It means *early, seasonably, soon*. Rhemes has it once, AV five times, RV twice, Shakespeare often: "Let me say 'amen' *betimes*, lest the devil cross my prayer," (M. of V. 3.1.22). This and other antiques, such as RV's *haply, howbeit, perchance*, are not found in modern versions. (Fowler. Mod. Eng. Usage. Wardour Street.)

Rhemes "at agreement." AV "are we at agreement" (Is. 28:15).

25 Be AT AGREEMENT with THY adversary BETIMES whiles thou art in the way	
Agree with thine adversary quickly, whiles thou art in the way	
Agree with thine adversary quickly, whiles thou art	

with him:	lest PERHAPS	the adversary deliver thee to the judge,
with him;	lest at any time	the adversary deliver thee to the judge,
with him in the way; lest haply		the adversary deliver thee to the judge,

and the judge deliver thee to the officer, and thou be cast into prison.	26 AMEN
and the judge deliver thee to the officer, and thou be cast into prison.	Verily
and the judge deliver thee to the officer, and thou be cast into prison.	Verily

I say to thee, Thou shalt not go out from thence till thou REPAY	
I say unto thee, Thou shalt BY NO MEANS come out thence, till thou hast paid	
I say unto thee, Thou shalt by no means come out thence, till thou have paid	

the last farthing.	27 YOU have heard that it was said to them of old,
the UTTERMOST farthing.	Ye have heard that it was said BY them of old
the last farthing.	Ye have heard that it was said,

Thou shalt not commit adultery.
time, Thou shalt not commit adultery:
Thou shalt not commit adultery:

28 But I say to you, that whosoever SHALL see a woman to lust after her,
 But I say unto you, That whosoever looketh on a woman to lust after her
 but I say unto you, that every ONE that looketh on a woman to lust after her

hath already committed adultery with her in his heart.

hath committed adultery with her already in his heart.

hath committed adultery with her already in his heart.

28 "*Committed adultery*" in Fisher's Penit. Ps. 1.5.3. may be the first appearance in our language of this combination of words (Ox. Dict. Commit 6). The old versions had *do* instead of *commit*.

Rhemes, Allen, Baptist, Goodspeed and 20 Cent. have the Gk order "*already committed adultery*"; ARV, Moffatt and Weymouth have "*already in his heart.*"

29 AND if thy right eye SCANDALIZE thee, pluck it out, and cast it

And if thy right eye offend thee, pluck it out, and cast it

And if thy right eye CAUSETH thee to STUMBLE, pluck it out, and cast it

from thee. for it is EXPEDIENT for thee that one of thy limbs perish,

from thee: for it is PROFITABLE for thee that one of thy members SHOULD perish,

from thee: for it is profitable for thee that one of thy members should perish,

RATHER than thy whole body be cast into hell.

AND NOT that thy whole body should be cast into hell.

and not thy whole body be cast into hell.

29 Rhemes "one of thy *limbs*". Here the *eye*, in the next verse the *hand*, are referred to as limbs. Formerly limb meant any part of the body: Hampole 1340 "man has no *limb* that he is warier with than his *eye*" (Ps. 16:9), 1398 "the limb of *sight*". In its wide sense it is still occasionally used: "her *face* was her best limb" (Ox. Dict. Limb 1), RV "divided her *limb by limb* into *twelve pieces*" (Judg. 19:29). AV never used limb, RV has it in three places.

Member (fr. Lat. *membrum*) was not in the Saxon language: possibly it came into English Bibles from the French Bibles used in England in Norman times. Rhemes has it thirty-six times, why not in these two texts also? One explanation of its retention of some archaic Saxon words, is its author's English stubbornness, but possibly in quoting these two verses limbs was frequently used from Saxon times to Shakespeare's.

30 And if thy right hand SCANDALIZE thee, cut it off, and cast it

And if thy right hand offend thee, cut it off, and cast it

And if thy right hand CAUSETH thee to STUMBLE, cut it off, and cast it

from thee: for it is EXPEDIENT for thee that one of thy limbs perish,

from thee: for it is PROFITABLE for thee that one of thy members SHOULD perish,

from thee: for it is profitable for thee that one of thy members should perish,

rather than that thy whole body go into hell.

AND NOT that thy whole body [should be cast] into hell.

and not thy whole body go into hell.

30 Rhemes' *expedient* means *profitable* (Ox. Dict. Expedient 2.3). RV translates the Gk verb six times *profit* or *profitable*, seven times *expedient*.

31 It was said also, Whosoever shall DISMISS his wife, let him give her
 It hath been said, Whosoever shall put away his wife, let him give her
 It was said also, Whosoever shall put away his wife, let him give her

a BILL of divorcement.

a WRITING of divorcement:

a writing of divorcement:

31 "Put away his wife" comes from Tyndale. Shakespeare never has *put away* of any woman. Rhemes probably avoided it as an expression that was less accurate and not polite. The Gk word is used also for the dismissal of the crowds that followed Jesus. Rhemes, Allen and Baptist "bill", Goodspeed and Moffatt "certificate", 20 Cent. "notice", Weymouth "written notice". ARV "writing".

We have no ancient marriage or divorce statistics, but the denunciations of the rabbis show that marriage was sometimes sadly neglected by Jews. More Catholics than Jews marry. "The number of Jews marrying to every thousand of the Jewish population (including children) is almost invariably less than among the general population" (Jewish Ency. vol. 8. p. 339 a).

32 But I say to you, whosoever shall dismiss his wife, EXCEPTING
 But I say unto you, That whosoever shall put away his wife, SAVING for
 but I say unto you, that every ONE that putteth away his wife, saving for

the cause of fornication, maketh her to commit adultery: And he that shall
 the cause of fornication, causeth her to commit adultery: and whosoever shall
 the cause of fornication, maketh her an adulteress: and whosoever shall

marry her that is DISMISSED, committeth adultery.

marry her that is divorced committeth adultery.

marry her when SHE is put away committeth adultery.

32 Rhemes *excepting*, modern versions *except*. ARV's *saving* is archaic.

33 Again YOU have heard that it was said to them of old, Thou
 Again, ye have heard that it HATH BEEN said BY them of old time, Thou
 Again, ye have heard that it was said to them of old time, Thou

shalt not COMMIT PERJURY: but thou shalt perform thy oaths to our Lord.
 shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
 shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

33 Rhemes "commit perjury", Allen, Baptist, Goodspeed and Weymouth "swear falsely", 20 Cent. "break an oath", ARV and Moffatt "forswear".

34 But I say to you not to swear at all: neither by heaven, BECAUSE it is
 But I say unto you, Swear not at all; neither by heaven, for it is
 but I say unto you, Swear not at all; neither by THE heaven, for it is

the throne of God:

God's throne:

the throne of God;

34 Rhemes, Goodspeed and Weymouth "not to swear", ARV, Allen and Baptist "Swear not", Moffatt and 20 Cent. "you must not swear".

35 **neither by the earth, BECAUSE it is the footstool of his feet: neither by**
 Nor **by the earth; for it is his footstool: neither by**
 nor **by the earth, for it is the footstool of his feet; nor by**

Jerusalem, BECAUSE it is the city of the great King. 36 Neither shalt thou
Jerusalem; for it is the city of the great King. Neither shalt thou
Jerusalem, for it is the city of the great King. Neither shalt thou

swear by thy head, because thou canst not make one hair white or black.
swear by thy head, because thou canst not make one hair white or black.
swear by thy head, for thou canst not make one hair white or black.

36 One of Wiclif's followers objected to swearing on a Bible, because a book is a creature. (Gairdner. Lollardy. vol. 1.p. 60.20.)

37 Let **your TALK be, Yea, yea: NO, NO: and that WHICH is OVER**
 But let **your communication be, Yea, yea; Nay, nay: for whatsoever is more**
 But let **your speech be, Yea, yea; Nay, nay: and whatsoever is more**

AND ABOVE these, is of evil.
than these cometh of evil.
than these is of the evil one.

37 The Gk *logos* is represented by many words: Rhemes "your *talk*", Douay, RV and Allen "your *speech*". Rhemes put *speech* in other texts "loftiness of *speech*" (1 Cor. 2:1). Purvey and Rhemes call St Paul's protracted speech "the *sermon*" (Acts 20:7). Rhemes was the last to have sermon in the Bible.

Shakespeare repeats *no*, but not *nay*: "'No, no,' quoth she, 'sweet Death, I did but jest'" (Ven. and Adon. 997).

38 You have heard that it was **said, An eye for an eye, and a tooth for a tooth.**
 Ye have heard that it hath been **said, An eye for an eye, and a tooth for a tooth:**
 Ye have heard that it was **said, An eye for an eye, and a tooth for a tooth:**

39 But I say to **you, not to resist evil: but if ONE**
 But I say unto you, **That ye resist not evil: but whosoever**
 but I say unto you, **Resist not HIM THAT IS evil: but whosoever**

STRIKE thee on thy right cheek, turn to him also the other:
[shall] smite thee on thy right cheek, turn to him the other also.
smiteth thee on thy right cheek, turn to him the other also.

39 Rhemes "*If* one strike thee", Goodspeed, 20 Cent. and Weymouth "*if* anyone strikes you." *If* is in the Lat. but not in the Gk.

40 **and to him that will CONTEND with thee in JUDGEMENT, and take**
And if any man will sue thee at the law, and take
And if any man WOULD GO TO law with thee, and take

away thy coat, let GO thy cloke also UNTO him.

away thy coat, let him have thy cloke also.

away thy coat, let him have thy cloke also.

40 ARV "*if* any man". This *if* is not in the Lat. or in the Gk, but many like it.

41 and whosoever will FORCE thee ONE mile, go with him other twain.
 And whosoever SHALL compel thee to go a mile, go with him twain.
 And whosoever shall compel thee to go one mile, go with him twain.

41 Rhemes, Goodspeed and Moffatt like *force*, ARV, 20 Cent. and Weymouth *compel*, Allen and Baptist *impress*.

42 HE that asketh of thee, give to him: and to him that would borrow
 Give to him that asketh thee, and from him that would borrow
 Give to him that asketh thee, and from him that would borrow

of thee, turn not away.
 of thee turn not thou away.
 of thee turn not thou away.

42 Rhemes "He that asketh of thee, *give to him*"

Goodspeed "If an one begs from you, *give to him*"

Weymouth "To him that asks, *give*"

They keep the Gk order. ARV "turn not *thou* away". The pronoun is not in the Gk, or in any modern version.

Read and Heard

Jesus says to the learned Pharisees: "Have you not *read*?" (12:3, 5), but to his followers: "You have *heard* that it was said" (5:21, 27, 33, 38, 43). The people say: "We have *heard* out of the law" (Jn 12:34), never, "We have *read*". Could none of them read? Yes, but not the Hebrew of the Bible, then a dead language. The synagogue reader after reciting passages in Hebrew, gave their meaning in Aramaic, the language of the people. In that way they *heard* the Scriptures.

43 YOU have heard that it was said, Thou shalt love thy neighbor, and
 Ye have heard that it hath been said, Thou shalt love thy neighbor, and
 Ye have heard that it was said, Thou shalt love thy neighbor, and

hate thine enemy. 44 But I say to you, love your enemies,
 hate thine enemy. But I say unto you, Love your enemies, [bless them that
 hate thine enemy. but I say unto you, Love your enemies,

do good to them that hate you: and pray for them that PERSECUTE
 curse you], do good to them that hate you, and pray for them which DESPITEFULLY
 and pray for them that PERSECUTE

and ABUSE you: 45 that YOU may be the children of your Father
 USE you, and persecute you. That ye may be the children of your Father
 you; that ye may be sons of your Father

which is in heaven, WHO maketh his sun to rise upon good and BAD,
 which is in heaven: for he maketh his sun to rise on the evil and on the good,
 which is in heaven: for he maketh his sun to rise on the evil and the good,

and raineth upon just and unjust.
 and sendeth rain on the just and on the unjust.
 and sendeth rain on the just and the unjust.

45 In the Gk, Saxon, Rhemes, Allen Baptist and Goodspeed there are no articles before, *evil, good, just, unjust*. Some like two, ARV like four.

46 For if you love them that	love you, what reward shall you have?	do not
For if ye love them which	love you, what reward	have ye? do not
For if ye love them that	love you, what reward	have ye? do not

ALSO the publicans this?	47 And if you salute your brethern only, what do
even the publicans the same?	And if ye salute your brethern only, what do
even the publicans the same?	And if ye salute your brethern only, what do

you more?	do not also the heathen this?
ye more THAN OTHERS?	do not even the [publicans] so?
ye more than others?	do not even the GENTILES THE SAME?

47 Tyndale had "if ye *be friendly* to your brethren only, what *singular thing* do ye?" Rhemes restored *salute* and *more*.

48 Be you perfect therefore,	as ALSO your heavenly Father
Be ye therefore perfect, even as	your Father
Ye therefore shall be perfect,	as your heavenly Father

is perfect.

[which is in heaven] is perfect.

is perfect.

48 If our love for our neighbor is not restricted, but is catholic or universal, it is in *extent* as *perfect* as God's. His love reaches all, ours only a few, but if we do not exclude any, it is *co-extensive* with God's in an analagous sense. This is the conclusion from verses 43-47.



Why there was no Bible in the language of Christ

Jewish opposition to written translations

In our Saviour's time the Bible (*i.e.* the Old Testament, the New had not yet been written) existed in one dead language Hebrew, and in one living language Greek. There was no Bible in Aramaic, the language of Christ and of Palestine. The people no longer understood the ancient Hebrew in which the Bible was written.

About our Saviour's time (A.D. 20-40) someone translated Job into Aramaic, but Rabbi Gamaliel buried it (Jewish Ency. vol. 3. p. 185 a). It was feared that if there were translations the synagogue readers would neglect the study of Hebrew. In the second century after Christ, when opposition relaxed, an Aramaic translation called a Targum was begun. Targum means translation. (Cath. Ency. Targum. Jewish Ency. Aramaic Language.) Cardinal Ximenes in 1506-1517 printed the Old Testament in Hebrew, Greek & Aramaic. The three languages may be seen on pages photographed from his polyglot in Cath. Ency. vol. 12. p. 222 & Jewish Ency. vol. 3. p. 159.

People sometimes wonder why there is no indication in the Gospels that any of Christ's followers had a Bible, but one in Hebrew would have been useless to those who knew no language but their own. Protestants have blamed Catholics for not having enough translations, but fortunately have not blamed Jesus, for having made no effort to have one written in his own language Aramaic.

Several different languages spoken by Hebrews from time to time are called Hebrew; that of the Old Testament, the Aramaic of the time of Christ, and even modern Yiddish. In the New Testament Aramaic is called Hebrew.

CHAPTER 6

Rhemes	1	Take	GOOD	heed that	YOU	do not	your	JUSTICE	before men, to
AV		Take		heed that	ye	do not	your	[alms]	before men, to
RV		Take		heed that	ye	do not	your	righteousness	before men, to

be seen of them:	OTHERWISE	reward	YOU	shall not	have	with your
be seen of them:	otherwise		ye		have no reward of	your
be seen of them:	else		ye		have no reward with	your

Father which is in heaven.

Father which is in heaven.

Father which is in heaven.

1 Rhemes "*with* your Father." The Saxon Gospels had *midth* (with), the old versions "*at* your Father" which formerly meant *with* (Ox. Dict. At 3 a).

AV's *of*, "implies the *source* of the reward; but the preposition means *with*, *by the side of*; so that the true sense is, *reserved for you and awaiting you by the side of your Father.*" (Vincent)

2	Therefore when thou doest	AN	alms-DEED,	SOUND	not	a trumpet before
	Therefore when thou doest	thine	alms,	DO	not sound	a trumpet before
	When therefore thou doest		alms,	sound	not	a trumpet before

thee, as the hypocrites do in the synagogues and in the streets, that they may
 thee, as the hypocrites do in the synagogues and in the streets, that they may
 thee, as the hypocrites do in the synagogues and in the streets, that they may

be HONORED of men:	AMEN	I say to	you,	they have received	their reward.
HAVE GLORY of men.	Verily	I say unto	you,	They have	their reward.
have glory of men.	Verily	I say unto	you,	They have received	their reward.

2 Rhemes "*sound* not". Tyndale had "*thou shalt not make a trumpet to be blown*". Rhemes has one word *sound* where he had six. The pictures in *blow* and *sound* are different; in *blow* the wind fills the instrument, in *sound* we hear the trumpet's note.

3	But when thou doest	AN	alms-DEED,	let not thy left hand know what thy right
	But when thou doest		alms,	let not thy left hand know what thy right
	But when thou doest		alms,	let not thy left hand know what thy right

hand doeth: 4 that thy alms-DEED may be in secret, and thy Father which
 hand doeth: That thine alms may be in secret: and thy Father which
 hand doeth: that thine alms may be in secret: and thy Father which

seeth in secret,	will	REPAY	thee.
seeth in secret	HIMSELF	shall reward	thee [openly].
seeth in secret		shall RECOMPENSE	thee.

3 Rhemes *almsdeed*. AV "full of. .*almsdeeds*" (Acts 9:36). Now seldom used.

5 And when ye pray, you shall not be as the hypocrites, that
 And when [thou prayest, thou shalt] not be as the hypocrites are: for they
 And when ye pray, ye shall not be as the hypocrites: for they

love to stand and pray in the synagogues and corners of the
 love to pray standing in the synagogues and in the corners of the
 love to stand and pray in the synagogues and in the corners of the

streets, that they may be seen of men: AMEN I say to you, they have received
 streets, that they may be seen of men. Verily I say unto you, They have
 streets, that they may be seen of men. Verily I say unto you, They have received

their reward.

their reward.

their reward.

5 Streets. When the Saxons conquered Britain, they kept some of the Latin words used by the British, one was *street*. Lat. spelling *strata*, Saxon *strat*. Ags. Gospels c 1000 had it in this verse (Ox. Dict. Street 2).

Rhemes "they have received". "The preposition *apo* indicates receipt in full... they have received, so that there is nothing more to receive." (Vincent) The old English versions had *received*, Tyndale dropped it, Rhemes restored it, AV dropped it again, RV restored it again.

6 But thou, when thou shalt pray, enter into thy chamber, and
 But thou, when thou prayest, enter into thy closet, and
 But thou, when thou prayest, enter into THINE INNER chamber, and

HAVING shut the door, pray to thy Father in secret: and thy
 when thou hast shut thy door, pray to thy Father which is in secret; and thy
 having shut thy door, pray to thy Father which is in secret, and thy

Father which seeth in secret, WILL REPAY thee. 7 And when
 Father which seeth in secret shall reward thee [openly]. And when
 Father which seeth in secret shall RECOMPENSE thee. And in

YOU ARE praying, speak not much, as the heathen. For they think
 ye pray, use not vain repetitions, as the heathen do: for they think
 praying, use not vain repetitions, as the Gentiles do: for they think

that in their much-SPEAKING they MAY be heard.

that they shall be heard for their much speaking.

that they shall be heard for their much speaking.

7 In this verse we have the verb *batta-logein* much-speak (speak-much) and its corresponding noun *polu-logia* much-speaking. The prefixes *batta* and *polu* mean "much", *logein* "speak", *logia* "speaking". For the noun both Rhemes and ARV have "much-speaking". But for the verb, instead of "speak (not) much", ARV have "use (not) vain repetitions". See end of chapter.

What was the much speaking, valueless in the eyes of God, but so attractive in those of men? One answer is, beautiful prayer speeches or so called extempore prayers made to charm the audience. Some of the prayers of Gentiles and hypo-

crites were artistic compositions; the music of the words, figures of speech, tone of voice and dignified delivery elicited popular admiration:

"And truly all much speaking comes from the Gentiles, who give more attention to the elegant delivery of their prayers than to the cleansing of their souls" (St Augustine. Catena Aurea).

"True prayer consists rather in the bitter groans of repentance than in the resounding periods of an oration, *composita verba resonare*" (St Greg. Cat. Aur.).

8 Be not you therefore like to them, for your Father knoweth what is needful

Be not ye therefore like unto them: for your Father knoweth what things ye

Be not therefore like unto them: for your Father knoweth what things ye

FOR you, before YOU ask him. 9 Thus therefore shall YOU

have need of, before ye ask him. After this manner therefore

have need of, before ye ask him. After this manner therefore

pray. Our Father which art in heaven, sanctified be thy name.

pray ye: Our Father which art in heaven, Hallowed be thy name.

pray ye: Our Father which art in heaven, Hallowed be thy name.

9 Rhemes "*sanctified be thy name*". Used in the Lord's Prayer half a century before Rhemes (Ox. Dict. Sanctify 3 a. 1526) and after Rhemes in allusions to it: "His *name* with zealous fervour *sanctify*" (All's Well 3.4.11). *Hallow* with *name* is not in Shakespeare. ARV in twenty-five places translate the Gk verb *sanctify* but kept *hallowed* in the Lord's Prayer, Allen and Baptist also. Goodspeed and Moffatt have *reveared*, 20 Cent. *held holy*, Weymouth *kept holy*.

10 Let thy kingdom come. Thy will be done, as in heaven,

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Thy kingdom come. Thy will be done, as in heaven, so

in earth ALSO. 11 Give us to day our supersubstantial bread.

Give us this day our daily bread.

on earth. Give us this day our daily bread.

10 Paues c 1375 "Thy will be *done*". Tyndale and Coverdale "thy will be *fulfilled*". Wittingham restored *done*.

11 Rhemes "*supersubstantial bread*". Used before Rhemes in this verse and in alluding to it (Ox. Dict. Supersubstantial). Rhemes has "daily bread" in Lk. 11.3. Etymology of the Gk word suggests both meanings and others.

12 And forgive us our debts, as we also forgive our debtors. 13 And

And forgive us our debts, as we forgive our debtors. And

And forgive us our debts, as we also HAVE forgiven our debtors. And

lead us not into temptation. But deliver us from evil. Amen.

lead us not into temptation, but deliver us from evil: [For thine is

BRING us not into temptation, but deliver us from THE evil ONE.

the kingdom, and the power, and the glory, for ever.] Amen.

13 Protestants formerly thought that "For thine is the kingdom etc." was a part of the Lord's Prayer. The addition got into some Gk MMS by mistake.

14 For if YOU WILL forgive men their OFFENCES, your heavenly Father will
For if ye forgive men their trespasses, your heavenly Father will also
For if ye forgive men their trespasses, your heavenly Father will also

forgive you also your OFFENCES.	15 But if YOU will not forgive men,
forgive you:	But if ye forgive not men
forgive you.	But if ye forgive not men

neither will your Father forgive you your OFFENCES.
their trespasses, neither will your Father forgive your trespasses.
their trespasses, neither will your Father forgive your trespasses.

15 Tyndale's "no more shall your Father forgive" was used until Rhemes restored *neither*.

16 AND when you fast, be not as the hypocrites, sad.
Moreover when ye fast, be not, as the hypocrites, OF A sad COUNTENANCE:
Moreover when ye fast, be not, as the hypocrites, of a sad countenance:

For they disfigure their faces, that they may appear unto men to fast. AMEN I
for they disfigure their faces, that they may appear unto men to fast. Verily I
for they disfigure their faces, that they may be seen of men to fast. Verily I

say to you, that they have received their reward.
say unto you, They have their reward.
say unto you, They have received their reward.

16 Rhemes "And". All modern versions begin with *and* if they use a conjunction. ARV kept Tyndale's *moreover*.

17 But thou, when thou dost fast, anoint THY head, and wash thy face:
But thou, when thou fastest, anoint thine head, and wash thy face;
But thou, when thou fastest, anoint thy head, and wash thy face;

17 Baptist is the only modern version that has *fastest*.

Shakespeare "She that *doth fast*" (Com. of Err. 1.2.89). He never used *fastest*.

Rhemes' "*thy head—thy face*" is better than AV's "*thine head—thy face*".

18 that thou appear not to men to fast, but to thy Father which is in
That thou appear not unto men to fast, but unto thy Father which is in
that thou be not seen of men to fast, but of thy Father which is in

secret: and thy Father, which seeth in secret, will REPAY thee.
secret: and thy Father, which seeth in secret, shall reward thee [openly].
secret: and thy Father, which seeth in secret, shall RECOMPENSE thee.

19 **HEAP** not up to yourselves **treasures** on the **earth**: where the **rust** and
 Lay not up for yourselves **treasures** upon **earth**, where **moth** and
 Lay not up for yourselves **treasures** upon the **earth**, where **moth** and

moth do corrupt, and where **thieves** dig through and steal.

rust doth corrupt, and where **thieves** break through and steal:

rust doth consume, and where **thieves** break through and steal:

19 For the accumulation of treasures Rhemes has *heap up*, ARV, Allen and Baptist *lay up*, Goodspeed, Moffatt and 20 Cent. *store up*, Weymouth *amass* wealth.

Rhemes "dig through". "Lit., *dig through*, as a thief might easily penetrate the wall of a common oriental house of mud or clay. The Greek name for a burglar is... *a wall digger*" (Vincent).

20 **But** **HEAP** up to yourselves **treasures** in **heaven**: where neither the **rust** nor
 But lay up for yourselves **treasures** in **heaven**, where neither **moth** nor
 but lay up for yourselves **treasures** in **heaven**, where neither **moth** nor

moth doth corrupt, and where **thieves** do not dig through nor steal. 21 **For**

rust doth corrupt, and where **thieves** do not break through nor steal: **For**

rust doth consume, and where **thieves** do not break through nor steal: **for**

where thy treasure is, there is **THY** heart also.

where [your] treasure is, there will [your] heart be also.

where thy treasure is, there will thy heart be also.

21 Rhemes "there is thy heart". In Lk. 12:34 "there *will* your heart be also."

22 **The** **CANDLE** of thy body is thine eye. If thine eye be simple,
 The light of the body is the eye: if **THEREFORE** thine eye be single,
 The lamp of the body is the eye: if therefore thine eye be single,

thy whole body shall be **LIGHTSOME**.

thy whole body shall be full of light.

thy whole body shall be full of light.

22 Rhemes "thy whole body shall be *lightsome*." (22)

"thy whole body shall be *darksome*." (23)

Both Gk adjectives have the same ending *einon*. Moffatt parallels them with, *illuminated-darkened*, Rhemes with, *lightsome-darksome*, which although uncommon are classical:

Shelley "*Lightsome* clouds and shining seas" (Q. Mab. 102).

Milton "A *darksom* Cloud of Locusts swarming down" (P. L. xii 185).

Tyndale's and ARV's "*full of light-full of darkness*" are not used by modern versions. Gk verbs in *oo* mean *full of*: "*full of grace*" (Lk. 1:28), "*full of sores*" (Lk. 16:20), but not these adjectives.

23 **But** if thine eye be **NAUGHT**: thy **WHOLE** body shall be **DARKSOME**. **If**
 But if thine eye be evil, thy whole body shall be full of darkness. **If**
 But if thine eye be evil, thy whole body shall be full of darkness. **If**

then the light that is in thee, be darkness: the darkness ITSELF how great
 therefore the light that is in thee be darkness, how great
 therefore the light that is in thee be darkness, how great

shall it be?
 is that darkness!
 is the darkness!

23 In the Gk and Rhemes the darkness is emphasized by putting the adjective after it, but many put the adjective before it:

Rhemes "the darkness itself *how great* shall it be?"

20 Cent. "*how intense* must that darkness be!"

Goodspeed "*how deep* the darkness will be!"

24 No man can serve two masters. For either he will hate the one, and love the
 No man can serve two masters: for either he will hate the one, and love the
 No man can serve two masters: for either he will hate the one, and love the

other: or he will sustain the one, and CONTEMN the other. You cannot
 other: or else he will HOLD to the one, and despise the other. Ye cannot
 other: or else he will hold to one, and despise the other. Ye cannot

serve God and mammon.

serve God and mammon.

serve God and mammon.

24 Rhemes keeps *sustain* in its old sense (Ox. Dict. Sustain v. 1). "Neither to speak to him, entreat for him, nor any way *sustain* him" (Lear 3.3.6).

Serving mammon you *contemn* God. Rhemes likes the word. ARV have it a few times: "Wherefore doth the wicked *contemn* God?" (Ps. 10:13).

"*Contemn* is the generic term. . . To *despise* is to look down upon with strong contempt from a superior position of some sort." (Cent. Dict. Scorn v. Syn.)

25 Therefore I say to you, Be not careful for your life what you shall
 Therefore I say unto you, TAKE NO THOUGHT for your life, what ye shall
 Therefore I say unto you, Be not anxious for your life, what ye shall

eat, neither for your body what raiment you shall put on.
 eat, or what ye shall drink: nor yet for your body, what ye shall put on.
 eat, or what ye shall drink; nor yet for your body, what ye shall put on.

Is not the life more than the meat: and the body more than the raiment?

Is not the life more than meat, and the body than raiment?

Is not the life more than the food, and the body than the raiment?

25 Rhemes "*the meat-the raiment*". The Gk has the articles, Tyndale omitted them, Rhemes restored them, AV omitted them again. Tyndale's additions "*more worth-more of value*" were used until Rhemes dropped them.

26 Behold the fowls of the air, THAT they sow not, neither reap, nor
 Behold the fowls of the air: for they sow not, neither do they reap, nor
 Behold the birds of the heaven, that they sow not, neither do they reap, nor

gather into barns: and your heavenly Father feedeth them.	Are	not	you	much
gather into barns: yet your heavenly Father feedeth them.	Are	ye	not	much
gather into barns: and your heavenly Father feedeth them.	Are	not	ye	of much

more	OF PRICE	than they?
better		than they?
more	value	than they?

26 ARV's "*do they reap*" puts too much emphasis on the reaping. If *do* is used it should come first where Weymouth has it, and embrace sowing, reaping and gathering. *They* should be used only once or else before each verb (Moffatt).

Tyndale's *carry* was used until Rhemes restored *gather*.

Rhemes "*are not you*". In the Gk, Rhemes and others, the pronoun is emphasized by putting the negative before it.

Douay's "*of much more value*" which RV adopted, is now better than Rhemes' *more of price*, which belongs to Shakespeare's day:

Jul. "If I do so, it will be *of more price*,

Being spoke behind your back, than to your face." (Rom. and Jul. 4.1.27.)

27 AND	which of you by	CARING,	can add to his stature	one cubit?
	Which	of you by taking	thought can add	one cubit
	And	which of you by	BEING anxious can add	one cubit

unto his stature?

unto his stature?

27 In the Gk, Rhemes and Allen the sentence ends with *one cubit*. 20 Cent. also has the Gk order, but considers this a question of life and its span: "*can prolong his life a single moment?*"

28 And	for raiment	why ARE	YOU CAREFUL?	Consider
And	why	TAKE ye	THOUGHT for	raiment? Consider
And	why are	ye	anxious CONCERNING	raiment? Consider

the lilies of the field, how they grow: they labor not, neither do they spin.

the lilies of the field, how they grow; they TOIL not, neither do they spin:

the lilies of the field, how they grow; they toil not, neither do they spin:

28 Rhemes "*the lilies. labor not neither do they spin.*" An allusion to the work of men and women in the making of garments: men's *labor* raises wool and flax, women *spin* it. Seventeen times RV translates the Gk verb *labor*, four times *toil*. Here the latter is the popular word.

29 BUT	I say to	you, that	neither Salomon in all his glory was	arrayed
And	yet I say	unto you, That	even Solomon in all his glory was not	arrayed
yet	I say	unto you, that	even Solomon in all his glory was not	arrayed

as	one of these.	30 And	if	the grass of the field,
like	one of these.	Wherefore,	if God	so clothe the grass of the field,
like	one of these.	BUT	if God	doth so clothe the grass of the field,

which to day is, and to morrow is cast into the oven,	God	DOTH	so	clothe:
which to day is, and to morrow is cast into the oven,				shall
which to-day is, and to-morrow is cast into the oven,				shall

how much more	you, O ye of VERY SMALL faith?	31	Be NOT CAREFUL
he not much more CLOTHE you, O ye of little	faith?	Therefore	take no
he not much more clothe you, O ye of little	faith?	Be not	therefore

therefore, saying, what shall we eat, or what shall we drink, or, wherewith thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal

shall we be covered?	32	for	all these things	the heathen	do seek
shall we be clothed?	(For after all these things do the Gentiles	seek:)			
shall we be clothed?	For after all these things do the Gentiles	seek;			

after. For your	Father knoweth that you	need	all these things.
for your heavenly Father knoweth that ye	have need of all these things.		
for your heavenly Father knoweth that ye	have need of all these things.		

32 In the Gk, Rhemes and Allen the clause ends with *seek after*.
In the Gk and Rhemes *need* is a verb.

33	Seek therefore first the kingdom of God, and the JUSTICE OF HIM: and all
But	seek ye first the kingdom of God, and his righteousness; and all
But	seek ye first HIS kingdom, and his righteousness; and all

these things shall be GIVEN	you BESIDES.
these things shall be ADDED unto you.	
these things shall be added unto you.	

33 *All these*: food, drink, clothing—
Rhemes “shall be given you *besides*.”
Weymouth “shall be given you *in addition*.”
Moffatt “will be yours *over and above*.”
Goodspeed “you will have. *besides*.”
AV “shall be *added unto* you.”

The Gk verb means *given*, and its prefix, *besides*, *in addition*, *over and above*. AV literally translates the Latin “*ad-jicientur vobis*”, but in English food and clothing are given, not added. *Add unto* anyone a dinner and a suit of clothes, was never good English.

34	Be not CAREFUL	therefore for the morrow. for the morrow day shall be
TAKE	therefore NO THOUGHT for the morrow: for the morrow	shall TAKE
Be not therefore	anxious for the morrow: for the morrow	will be

CAREFUL	for	itself.	sufficient for	the day	is the EVIL thereof.
THOUGHT	for [the things of]	itself.	Sufficient unto	the day	is the evil thereof.
anxious	for	itself.	Sufficient unto	the day	is the evil thereof.

34 Rhemes' *the morrow day*, is now used only in poetry: “Flown, like a thought, until *the morrow day*” (Keats. St Agnes xxvii).

Rhemes "*Be not careful* therefore". Allen "*Be not therefore careful*". Rhemes, 20 Cent. and Weymouth keep the verb and its compliment together, others separate them.



Vain repetitions

Vain repetitions the Protestant translation of *batta* prefix of St Matthew's word "*batta-log-ein*" was first used in the Geneva version of 1557. The argument for it is the following: If *batta* sounds like a stammer or if someone named *Battus* stammered from the sound or the man the word could get the meaning *stammer* from which *vain repetitions* would easily follow.

Does "*batta*" sound like a stammer or stutter?

A stammer is the repetition of the *same* sound in struggling to utter a word but two different syllables such as *batta batter fatter hatter* etc. suggest no hesitation in utterance. However. Hesychius has been credited with the suggestion that they did when he was comparing "*batta-ridz-ein*" and "*pop-pudz-ein*". It is easy to see how the mistake arose. It was thought that he was paralleling their prefixes *batta* and *pop* but it was their stems that he was comparing.

In "*pop-pudz*" to whistle with the lips compressed the sound suggests the sense: we hear the whistle in *pudz*.

In "*batta-ridz*" to stammer Hesychius thought that the sound also suggested the sense: there is a suggestion of a stammer in the reverberatory *r* of *ridz*. The stammer and whistle are in *ridz* and *pudz*, not in *batta* and *pop*.

St Matthew's "*batta-log*" means "*speak much*" Hesychius' "*batta-ridz*" means "*ridz much*" or stammer.

The best Protestant translation is: "you should not be *wordy*" (Concordant Version 1926).

The Man who stammered or repeated

Some got *vain repetitions* from a man and his name either from Libyan *Battus* or from Ovid's *Battus*:

Battus, King. Aristoteles was a king in Libya. He was called Battus I some of his successors were Battus II Battus III Battus IV. In the Libyan tongue *Battus* meant *King*. Battus I was thin voiced and lisped. When he consulted the Delphian Oracle about his voice his inquiry was disregarded, instead she called him *Battus King* and ordered him to found a colony at Libya.

He "got his name Battus after his arrival in Libya assuming it either in consequence of the words addressed to him by the Delphian oracle or on account of the office which he held. For in the Libyan tongue the word 'Battus' means 'a king.' And this I think was the reason why the Pythoness addressed him as she did: she knew that he was to be a king in Libya and so she used the Libyan word in speaking to him" (Herodotus iv 155. Rawlinson's translation).

The opinion that he got his name Battus from his voice rests on the supposition that it sounds like a lisp or a stammer.

Battus, repeater. A more direct progenitor for "*batta*" seemed at first to be Ovid's Battus. This man being free from vocal defects could supply vain repetitions without a preliminary stammer. He repeated the word *hills*, from him "*batta*" was derived, and got the meaning "vain repetitions"!

Ovid (Meta. 11. Fable 12) says that Mercury asked Battus where some cows were. "He replied 'They will be underneath those *hills*'". Ovid adds "beneath those *hills* they really were." (*Montibus inquit erunt-erant in montibus.*) Calling this man a repeater was a case of careless reading; he said *hills* only once Ovid said it the second time affirming that what Battus said was true.

Allen translates "do not speak idly" and says "the meaning of *battalogein* is unknown" but does not *much speaking* at the end of the verse require "*speak* (not) *much*" at the beginning?

The Gentiles used repetition no more than others. Elias repeated "*Hear me, Lord, hear me*" (1 (3) Kings 18:37) the angels are forever repeating "*Holy Holy Holy*" (Apoc. 19:34). The repeated shouts for about two hours on Palm Sunday "Hosanna to the son of David" (Mt. 21:9) were good but the shouts for about two hours for Diana (Acts 19:34) and the petitions to Baal (1 (3) Kings 18:28) were bad not only when repeated but even the first time that they were uttered because these were idols.

God does not want rhetorical addresses "much speaking" but much praying. In praying much we naturally use repetition; without it continued earnest prayer is impossible.

CHAPTER 7

Rhemes	1 Judge not, that you be not judged.	2 For in what judgment you
AV	Judge not, that ye be not judged.	For with what judgment ye
RV	Judge not, that ye be not judged.	For with what judgement ye

judge, you shall be judged: and in what measure you mete, it shall be
 judge, ye shall be judged: and with what measure ye mete, it shall be
 judge, ye shall be judged: and with what measure ye mete, it shall be

measured to you again. 3 And why seest thou the mote that is in thy
 measured to you again. And why BEHOLDEST thou the mote that is in thy
 measured UNTO you. And why beholdest thou the mote that is in thy

brother's eye: and the beam that is in thine own eye thou seest not?
 brother's eye, but considerest not the beam that is in thine own eye?
 brother's eye, but considerest not the beam that is in thine own eye?

3 "And why seest thou-the mote-in your brother's eye:
 and in your own eye-the beam-thou considerest not?"

In the Gk and Rhemes, a verb is at the beginning of the first clause, at the end of the second: *seest thou-thou seest not* (*seest-considerest not*, Lk. 6:41).

"You found *his* mote; the king *your* mote did see;

But I a beam do find in each of three." (L. L. Lost 4.3.161).

In the Gk, but not in English versions, there is another figure, anadiplosis, in *your eye*, ends the first clause, begins the second.

4 Or how sayest thou to thy brother, Let me cast out the mote
Or how WILT thou SAY to thy brother, Let me PULL out the mote out
Or how wilt thou say to thy brother, Let me cast out the mote out

of thine eye: and behold a beam is in thine own eye?
 of thine eye; and behold, a beam is in thine own eye?
 of thine eye; and lo, the beam is in thine own eye?

4 AV's *pull* will do for a beam but not for a mote.

5 Hypocrite, cast out first the beam out of thine own eye, and then
Thou hypocrite, first cast out the beam out of thine own eye; and then
Thou hypocrite, cast out first the beam out of thine own eye; and then

thou shalt see to cast out the mote out of thy brother's eye.
 thou shalt see clearly to cast out the mote out of thy brother's eye.
 thou shalt see clearly to cast out the mote out of thy brother's eye.

5 ARV "*Thou hypocrite*". There is no pronoun in the Gk, Rhemes, Baptist, 20 Cent. or Weymouth, but Allen likes *thou*, Goodspeed and Moffatt *you*.

Rhemes has the Gk order "cast out *first*". AV keeps Tyndale's.

Rhemes has *clearly* in Lk. 6:42.

6 Give not that which is holy to dogs: neither cast ye your pearls before
 Give not that which is holy unto THE dogs, neither cast ye your pearls before
 Give not that which is holy unto the dogs, neither cast your pearls before

swine, lest PERHAPS they tread them with their feet, and turning,
 swine, lest they TRAMPLE them under their feet, and turn again and
 the swine, lest HAPLY they trample them under their feet, and turn and

all to tear you.

rend you.

rend you.

6 Rhemes "all to tear you". i.e. *all in pieces* tear you. *All-*intensifies the meaning of *to-*, an old prefix meaning *in pieces* (Ox. Dict. All. 14. 15. To-1. 2. 3). Good-speed's "tear you to pieces" is its modern equivalent.

For the rip of the boar's tusk *tear* is better than *rend*, which usually means pulling asunder: "the veil was *rent*-the rocks were *rent*" (Mt. 27:51), "to *rend* his limbs asunder" (3 Hen. VI 1.3.15).

7 Ask, and it shall be given you: seek, and you shall find, knock, and it shall be
 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be
 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be

opened to you. 8 For EVERY ONE that asketh receiveth: and that seeketh,
 opened unto you: For every one that asketh receiveth; and he that seeketh
 opened unto you: for every one that asketh receiveth; and he that seeketh

findeth: and to him that knocketh, it shall be opened. 9 Or what man is there
 findeth; and to him that knocketh it shall be opened. Or what man is there
 findeth; and to him that knocketh it shall be opened. Or what man is there

of you, whom if his CHILD SHALL ask bread, will he reach him a stone?
 of you, whom if his son ask bread, will he give him a stone?
 of you, who, if his son shall ask him FOR A LOAF, will give him a stone;

9 Rhemes "reach him a stone". The Gk is not *didomai* give, but *epi-didomai*. Saxon and Rhemes like *reach*, Moffatt "*hand* him a stone". If there is a difference, in *hand* the stone is grasped, in *reach* it is extended.

10 Or if he shall ask HIM fish, will he reach him a serpent?
 Or if he ask a fish, will he give him a serpent?
 or if he shall ask FOR a fish, will give him a serpent?

10 Rhemes "ask him fish". Lk. 11:11 "*a fish*". In both places in sixteenth century versions, *fish* is more common than *a fish*.

11 If YOU then BEING NAUGHT, know how to give good gifts to your children:
 If ye then, being evil, know how to give good gifts UNTO your children,
 If ye then, being evil, know how to give good gifts unto your children,

how much more WILL your Father which is in heaven, give good things to them
how much more shall your Father which is in heaven give good things to them
how much more shall your Father which is in heaven give good things to them

that ask him?

that ask him?

that ask him?

11 Cardinal Fisher 1508 had "*give good gifts to your children*" (Penit. Ps. 2.104. 23). Tyndale 1526 made it "*give to your children good gifts*", which was used until Rhemes restored the old order. Fisher introduced *children*; the old versions had "give good gifts to your *sons*".

12 All things therefore whatsoever you will that men do to you
Therefore all things whatsoever ye would that men should do to you,
All things therefore whatsoever ye would that men should do UNTO you,

do you also to them. For this is the law and the prophets.
do ye even so to them: for this is the law and the prophets.
even so do ye also UNTO them: for this is the law and the prophets.

12 "All things *therefore*". This is the Gk order. Tyndale made it "*Therefore whatsoever*". AV has his order but likes *all things* which Rhemes had restored.

Here and in Lk. 6:31 we have the Golden Rule which comes from Tobias 4:16. "See that thou *never* do to another what thou wouldst hate to have done to thee by another." (Douay) In the three places the words differ but the meaning is the same. In its negative form some Gk MMS have it in Acts 15:20, 29. Tobias belongs to the Gk Old Testament. Protestants call it apocryphal.

If the Golden Rule is, The Law and the Prophets (the Bible), the book that contains it (Tobias) belongs to The Law and the Prophets, it is a part of the Bible. However, it is not from deductions that we know what books belong to the Bible, but from the Catholic Church, which is guided by the Holy Ghost who inspired the prophets. He knows what books were inspired by him. See end of chapter.

13 Enter ye by the narrow gate: BECAUSE broad is the gate, and large is the
Enter ye in at the strait gate: for wide is the gate, and broad is the
Enter ye in by the narrow gate: for wide is the gate, and broad is the

way that leadeth to perdition, and many there be that enter by it.
way, that leadeth to destruction, and many there be which go in thereat:
way, that leadeth to destruction, and many be they that enter in THEREBY.

13 In the Gk the same pronoun ends this verse and the next. Rhemes and most versions end with *it*: Weymouth "many there are who enter by *it*-few there are who find *it*." No modern version has ARV's *thereat, thereby*.

Rhemes "*broad is the gate*". "the flowery way that leads to the *broad gate* and the great fire" (All's Well 4.5.57).

Rhemes "*large is the way*". Large for the transverse dimension is now obsolete: "The *Ways*. . . so *large*" (Ox. Dict. Large *adj.* 4. 1715).

14 How narrow is the gate, and STRAIT is the way that leadeth to life:
 Because strait is the gate, and narrow is the way, which leadeth unto life,
 For narrow is the gate, and STRAITENED the way, that leadeth unto life,

and few there ARE that find it!
 and few there be that find it.
 and few be they that find it.

14 In Rhemes the gate is *narrow*, in AV *strait*. RV follows Rhemes (13 and 14).

15 TAKE YE GREAT HEED of false prophets, which come to you in THE clothing
 Beware of false prophets, which come to you in sheep's clothing,
 Beware of false prophets, which come to you in sheep's clothing,

of sheep, but inwardly are ravening wolves.
 but inwardly they are ravening wolves.
 but inwardly are ravening wolves.

15 Rhemes "clothing of *sheep*", Moffatt "garb of *sheep*", 20 Cent. "guise of *sheep*". Their two clauses end with *sheep* and *wolves*. ARV's "sheep's *clothing*" makes their endings *clothing* and *wolves*. Goodspeed is excellent: "disguised as sheep. .wolves underneath." Shakespeare: "thou wolf in sheep's array" (1 Hen. VI 2.4.64).

16 By their fruits YOU shall know them. Do men gather grapes
 Ye shall know them by their fruits. Do men gather grapes
 By their fruits ye shall know them. Do men gather grapes

of thorns, or figs of thistles?
 of thorns, or figs of thistles?
 of thorns, or figs of thistles?

16 "By their fruits" begins the sentence in the Gk, Rhemes and others. Tyndale and AV begin with "Ye shall know them".

17 Even so every good tree YIELDETH good fruits, and THE evil tree
 Even so every good tree bringeth forth good fruit; but a corrupt tree
 Even so every good tree bringeth forth good fruit; but the corrupt tree

YIELDETH evil fruits. 18 A good tree cannot YIELD evil fruits, neither
 bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither
 bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither

an evil tree YIELD good fruits.
 can a corrupt tree bring forth good fruit.
 can a corrupt tree bring forth good fruit.

18 Fisher 1508 "An evil tree may bring forth no good fruit" (Penit. Ps. 2.43.16), the first appearance of *bring forth* and *fruit* in quoting this verse. The old versions had, *make good fruits*.

19 Every tree that YIELDETH not good fruit, shall be cut down, and shall be
 Every tree that bringeth not forth good fruit is hewn down, and
 Every tree that bringeth not forth good fruit is hewn down, and

cast into fire. 20 Therefore by their fruits you shall know them.
 cast into the fire. Wherefore by their fruits ye shall know them.
 cast into the fire. Therefore by their fruits ye shall know them.

19 Rhemes "yieldeth not", Weymouth "does not yield". "A rotten tree, That cannot so much as a blossom *yield*" (As Y. Like It 2.3.64). Allen has *hewn down*, the other modern versions *cut down*.

20 The old versions, Bishops' Bible and Rhemes have *therefore*, AV kept Tyndale's *wherefore*.

21 Not every one that saith to me, Lord, Lord, shall enter into the kingdom of
 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of
 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of

heaven: but he that doeth the will of my Father which is in heaven, he shall
 heaven; but he that doeth the will of my Father which is in heaven.

heaven; but he that doeth the will of my Father which is in heaven.

enter into the kingdom of heaven.

21 "the will of my *Father which* is in heaven". *Which* refers to *Father*, not to his will. Tyndale made it "my Father's *will which*". Bishops' Bible (1589) kept it although both Coverdale and Rhemes had corrected it. Here AV follows Rhemes but in Jn 6:39 it has "the Father's *will which* hath sent me".

22 Many shall say to me in that day, Lord, Lord, have not we prophesied in
 Many will say to me in that day, Lord, Lord, have we not prophesied in
 Many will say to me in that day, Lord, Lord, DID we not PROPHESEY by

thy name, and in thy name cast out devils and in thy name WROUGHT
 thy name: and in thy name have cast out devils? and in thy name done
 thy name, and by thy name cast out devils, and by thy name DO

many miracles?

many WONDERFUL works?

many MIGHTY works?

22 Rhemes "have *not we* prophesied?" "(ou). That form of the negative... expects an affirmative answer. It... pictures both the self-conceit and self-deception of those persons. 'Surely we have prophesied' " (Vincent). Rhemes pictures both, in its position of the negative and stress on the pronoun: "have *not we*?"

23 And then I will CONFESS unto them, That I never knew you. depart from me
 And then will I profess unto them, I never knew you: depart from me,
 And then will I profess unto them, I never knew you: depart from me,

you that work iniquity.

ye that work iniquity.

ye that work iniquity.

23 Rhemes "I will *confess*". Allen has *confess*, Moffatt *declare*, Weymouth *tell plainly*, Goodspeed and 20 Cent. *say plainly*, ARV and Baptist *profess*.

Allen and Baptist are the only moderns that keep *will I*.

Rhemes and ARV "that work iniquity". Weymouth prefers Fisher's "doers of wickedness" (Penit. Ps. 1.17.37 and 1.18.9).

24 Every ONE therefore that	heareth these my words,	and doeth
Therefore whosoever	heareth these sayings of mine,	and doeth
Every one therefore WHICH	heareth these words of mine,	and doeth

them: shall be LIKENED to a wise man that built his house upon a rock,
 them, [I will liken him] unto a wise man, which built his house upon a rock:
 them, shall be likened unto a wise man, which built his house upon the rock:

24 Rhemes "Every one therefore *that*". RV "*which*". Standard restored *that*. Elsewhere RV has "every one *who*", "every one *that*".

Saxon, Rhemes and RV "*words*." Tyndale made it *sayings*. We do not call our own words *sayings*. In twenty-eight places where AV had *saying(s)* RV dropped it.

Rhemes "heareth these my *words*, and doeth *them*". Rhemes likes both the noun (words) and its corresponding pronoun (them) at the end of the clauses.

25 and the rain fell,	and the floods came, and the winds blew, and THEY
And the rain descended, and the floods came, and the winds blew, and	
and the rain descended, and the floods came, and the winds blew, and	

beat AGAINST that house, and it fell not, for it was founded UPON a	rock.
beat upon that house; and it fell not: for it was founded upon a	rock.
beat upon that house; and it fell not: for it was founded upon the	rock.

25 Rhemes and Goodspeed "the rain *fell*", Weymouth *falls*, Allen and Moffatt *came down*, 20 Cent. *poured down*. All good words for the torrent. Baptist keeps *descended* which is more common for what comes down gently: "*descending* as a dove" (3:16), "The setting Sun Slowly *descended*" (Milton P. L. lv. 541).

Rhemes "*founded* upon a rock". Tyndale made it *grounded*, which was used until Rhemes restored the proper word. *Grounded* is more suitable for what is in the ground: "th' Okes deep *grounded* in the earthy molde" (Spencer. Virgil's Gnat. 1.455). Shakespeare "*founded* as the rock" (Macbeth 3.4.22).

26 And every one that heareth these my words,	and doeth them not,
And every one that heareth these sayings of mine,	and doeth them not,
And every one that heareth these words of mine,	and doeth them not,

shall be like a foolish man that built his house upon the sand,
 shall be likened unto a foolish man, which built his house upon the sand:
 shall be likened unto a foolish man, which built his house upon the sand:

26 "*foolish* man". *mōros*. There is another Gk word *anoetos* which RV always renders *foolish*, but Rhemes and moderns translate it by other words also: "O *senseless* Galatians" (Gal. 3:1). Rhemes put *senseless* in the Bible. ARV never use it. Goodspeed has it twice, Moffatt three times, Shakespeare often: "you worse than *senseless* things" J. Cæs. 1.1.40).

27 and the rain fell, and the floods came, and the winds blew, and they
 And the rain descended, and the floods came, and the winds blew, and
 and the rain descended, and the floods came, and the winds blew, and

beat against that house, and it fell, and the fall thereof was great.

beat upon that house; and it fell: and great was the fall of it.

smote upon that house; and it fell: and great was the fall thereof.

27 Rhemes "beat *against* that house". The Gk is not *epi-koptō* beat upon, but *pros-koptō* beat against. The rain falls *upon* it, but the floods on the ground driven by the winds beat *against* it, hurl it over and smash it in pieces.

AV "great was the fall of it". AV has a poor ending. In the Gk, Rhemes and others the important word, *great* or its equivalent, is in the emphatic place at the end:

Rhemes "the fall thereof was *great*."

Goodspeed "its downfall was *complete*."

Moffatt "down it fell—with a mighty crash."

These words end the Sermon on the Mount. For *sermon* see 5:37.

28 And it came to pass, when Jesus had FULLY ended these words, the
 And it came to pass, when Jesus had ended these sayings, the
 And it came to pass, when Jesus ended these words, the

MULTITUDE WERE IN ADMIRATION UPON his doctrine.

people were astonished at his doctrine.

multitudes were astonished at his teaching:

29 For he was teaching them as having power, and not as THEIR scribes
 For he taught them as one having authority, and not as the scribes.
 for he taught them as one having authority, and not as their scribes.

and Pharisees.

29 Rhemes, Allen and Baptist "was teaching". More accurate than ARV's "taught". The Gk has the verb *was* with the participle *teaching* (*ēn didaskōn*). The Lindisfarne Gospels 950 had *was* with a participle. "This union of the verb and participle emphasizes the idea of *duration* or *habit* more than the simple tense" (Vincent). Gould "*he was teaching, not he taught*" (Int. Crit. Com. Mk 1:22).

Rhemes "as having". RV has it in Mk 1:22 but here, as *one having*. *One* is not in the Gk. Shakespeare's "You speak as *having* power" (2 Hen. IV 2.1.145) could be made "You speak as *one having* power" because there were others, but Jesus is not one of several, he alone has what is spoken of.

Rhemes "power". ARV "authority". The Gk word means both: "authority from the chief priests" (Acts 9:14), "power to cast into hell" (Lk. 12:5). But which is best here? Was it Jesus' *authority* (right to speak) or the *power* with which he spoke that thrilled the people? Did Jesus speak with but the scribes without authority? No, both spoke with authority: the scribes sat in Moses' seat and spoke with the authority of Moses (Mt. 23:2-3). Men in all ages have spoken with authority, but Jesus spoke as no man ever spoke (Jn 7:46). *With power* or *as having power* best describes his teaching.

The following extract may illustrate the meaning of power. All writing is not literature; dictionaries, encyclopedias and guide books are not; their makers have *authority*, but the makers of literature have and communicate *power*.

Knowledge and Power (De Quincey)

"all that is literature seeks to communicate power: all that is not literature to communicate knowledge. Now if it be asked what is meant by communicating power I in my turn would ask by what name a man would designate the case in which I should be made to feel vividly and with a vital consciousness emotions which ordinary life rarely or never supplies occasions for exciting and which had previously lain unawakened and hardly within the dawn of consciousness—?"

I say when these inert and sleeping forms *are* organized when these possibilities *are* actualized is this conscious and living possession of mine *power* or what is it?" (Letters to a young man).

Three Bibles in the Time of Christ

Samaritan Bible. The Samaritans, the inhabitants of Samaria the central province of Palestine, had a Hebrew Bible written in the old Hebrew letters. It contained the five books of Moses; the other books they rejected as apocryphal. The Samaritans considered themselves the real Hebrews.

Palestine Bible. The Bible used in the other two provinces of Palestine had the books of Moses and thirty-four other Hebrew books all written with Aramaic letters. Since the time of Christ all Hebrew Bibles except the Samaritan were written in Aramaic characters. Their words are Hebrew but the letters are not.

World Bible. In the rest of the Hebrew world the Greek Old Testament was read in the synagogues. It has seven more books than the Palestine Bible. It has been called the Bible of Christ and the apostles; it is the Old Testament of the Catholic Church.

About sixty or seventy years after the death of Christ a Jewish council at Jamnia decided what was to be considered Scripture by Jews. It condemned the Greek Old Testament and everything Greek (Jewish Ency. vol 6. p. 337) an implied condemnation of Christ who quoted the Greek Old Testament so often, of the Greek New Testament then in existence, and of St Peter who called St Paul's Greek Epistles Scripture (2 Pet. 3:16). If the Jews who used the Greek Old Testament made any reply to the Council of Jamnia it has not come down to us. At first Protestant scholars kept all the books in Catholic Bibles but removed seven from the places that they had in Greek Bibles put them by themselves and called them apocryphal; afterwards they dropped them. Their rejection made a gulf between Catholic and Protestant Bibles.

The Catholic Church always used all of the books in our Bibles but for a long time God allowed even some saints to have doubts about seven books of the Old Testament seven of the New and some fragments until at last the Church spoke so clearly that no Catholic could have doubts any longer. God may have allowed this long delay in order to make us better realize the fact that his Church is the guide that he has given us and through it alone will he let us know with certainty what are the books of the Bible.



The people could not read the Samaritan or Palestine Bible; Hebrew was then a dead language, but Greek speaking Jews in Europe and elsewhere read the Greek Old Testament. The Jews at Berea examined its passages that St Paul quoted to see "whether these things were so" (Acts 17:11).

CHAPTER 8.

Rhemes	1	AND	when he was come down from the	mountain, great	multitudes
AV	When		he was come down from the	mountain, great	multitudes
RV	And		when he was come down from the	mountain, great	multitudes

followed him:	2	And	behold	a leper came and	ADORED
followed him.		And,	behold, there came	a leper	and worshipped
followed him.		And	behold, there came TO HIM	a leper	and worshipped

him saying, Lord, if thou wilt, thou canst make me clean.
him, saying, Lord, if thou wilt, thou canst make me clean.
him, saying, Lord, if thou wilt, thou canst make me clean.

2 Rhemes "*Lord*..thou canst make me clean". In St Matthew Peter and others nineteen times address Jesus as *Kyrie*, Lord. We keep the Gk word in the Mass: "*Kyrie, eleison*" Lord, have mercy. The first Protestant version (Tyndale's) omitted it once (15:27), had *Lord* once (15:22), *Sir* once (8:8), *Master* sixteen times. Rhemes restored *Lord*. Tyndale's avoidance of *Lord* was not a covert attack on Christ's divinity, he probably used other words merely to make his version unlike the old English versions. He altered St Matthew the most, in Luke and John he made fewer changes and usually kept *Lord* where the old versions had it.

In St Matthew, Pharisees and others address Jesus as *Didaskale* (Teacher, or, Master in its academic sense), Judas calls him *Rabbi*. At the Last Supper the others ask, "Is it I, *Lord*?" (26:22), Judas says, "Is it I, *Rabbi*?" (26:25). Tyndale put *Master* in both places obliterating St Matthew's distinction.

3	And	Jesus	STRETCHING forth his hand,	touched him, saying, I will. be thou
And	Jesus	put	forth his hand, and touched him, saying, I will; be thou	
And	he	STRETCHED	forth his hand, and touched him, saying, I will; be thou	

made clean. And FORTHWITH, his leprosy was MADE CLEAN.
clean. And immediately his leprosy was cleansed.
made clean. And STRAIGHTWAY his leprosy was cleansed.

3 Rhemes' "be thou *made clean*" is correct. The verb means to *cleans*e or *make clean*. Tyndale and AV omitted *made*. Their "be thou clean" is inaccurate and unsuitable. The leper and Jesus use the same verb "Thou canst *make me clean*" "be thou *made clean*" (ver. 2 and 3). In this verse RV is good, but Rhemes and others are better, because like the Gk they use the same verb in both parts of it:

Rhemes "be thou *made clean*-his leprosy was *made clean*."
 Goodspeed "Be *cured*!-his leprosy was. *cured*."
 Allen "be *cleansed*-his leprosy was *cleansed*."
 Moffatt "be *cleansed*-he was *cleansed*."

4	And	Jesus	saith to	him, See thou tell no	BODY: but go,	shew
And	Jesus	saith	unto	him, See thou tell no	man; but go thy way, shew	
And	Jesus	saith	unto	him, See thou tell no	man; but go thy way, shew	

thyself to the priest, and offer the gift which Moses commanded for a TESTIMONY
 thyself to the priest, and offer the gift that Moses commanded, for a testimony
 thyself to the priest, and offer the gift that Moses commanded, for a testimony
 to them.
 unto them.
 unto them.

4 Rhemes and Goodspeed *nobody*, Moffatt *anybody*, 20 Cent. *any one*, Baptist and Weymouth *no one*. ARV and Allen's *no man* is now seldom used. *Anybody* and *nobody* are not used anywhere in ARV.

5 And when he was entered into Capharnaum, there came to him a
 And when [Jesus] was entered into Capernaum, there came unto him a
 And when he was entered into Capernaum, there came unto him a
 centurion, beseeching him, 6 and saying, Lord my boy lieth at home
 centurion, beseeching him, And saying, Lord, my servant lieth at home
 centurion, beseeching him, and saying, Lord, my servant lieth in the house

sick of the palsy, and is SORE tormented.
 sick of the palsy, grievously tormented.
 sick of the palsy. grievously tormented.

6 The centurion says "Lord, my *boy(pais)* lieth. .sick", but in ver. 9 "I say to my *servant (doulos)* do this". He has two words for his slaves. Rhemes, RVm and Allen have *boy* for the one, *servant* for the other. *Pais* in Gk, *boy* in English, means a male child, a servant, a son. AV never has *boy* in the New Testament but RV has it in several places.

Tyndale had "*sick at home of the palsy. .grievously pained*". His "at home" although corrected by Coverdale continued to be misplaced until Rhemes again restored the Gk order, and *pained* was used until Rhemes restored *tormented*.

Rhemes' "*sore tormented*" is archaic. Shakespeare: "To one *sore* sick that hears the passing-bell" (Ven. and Adon. 702).

7 And Jesus saith to him, I will come, and cure him. 8 And the centurion
 And Jesus saith unto him, I will come and heal him. The centurion
 And HE saith unto him, I will come and heal him. And the centurion

MAKING ANSWER, said, Lord I am not worthy that thou shouldst enter under my
 answered and said, Lord, I am not worthy that thou shouldst come under my
 answered and said, Lord, I am not worthy that thou shouldst come under my

roof: but only say the word, and my boy shall be healed.
 roof: but speak the word only, and my servant shall be healed.
 roof: but only say the word, and my servant shall be healed.

8 Before Holy Communion, the Church repeats the centurion's words: "Lord, I am not worthy". Tyndale's "*Sir, I am not worthy*" was used by Protestants until Rhemes restored *Lord*.

Rhemes, RV, Baptist and Moffatt "*only say the word, Goodspeed simply say,*

Weymouth *merely say*. In the Gk and in all modern versions adverb and verb are together; Tyndale and AV separated them: "*speak the word only*".

Only as adverb, preposition or conjunction, in Rhemes, usually is correctly placed and correctly used. When *not only* should be together, ARV often separated them:

	Rhemes	ARV
John 11:52	<i>not only</i> for the nation	<i>not</i> for that (the) nation <i>only</i>
13: 9	<i>not only</i> my feet	<i>not</i> my feet <i>only</i>
Acts 21:13	<i>not only</i> to be bound	<i>not</i> to be bound <i>only</i>
Rom. 9:24	<i>not only</i> of the Jews	<i>not</i> of (from) the Jews <i>only</i>
2 Co. 7: 7	<i>not only</i> in his coming	<i>not</i> by his coming <i>only</i>
Phil. 2:27	<i>not only</i> on him	<i>not</i> on him <i>only</i>
1 Th. 2: 8	<i>not only</i> the Gospel	<i>not</i> the gospel. . <i>only</i>
Heb. 12:26	<i>not only</i> the earth	<i>not</i> the earth <i>only</i>

RV adopted Rhemes' "*not only* to me" (2 Tim. 4:8). Goodspeed has *not only* in all of these places, and Moffatt also when *only* is used.

9	For I also am a man subject to authority, having under me	soldiers:
For I	am a man under authority, having	soldiers under
For I also am a man under	authority, having under MYSELF	soldiers:
<hr/>		
	and I say to this,	Go, and he goeth; and to another, come, and he
me: and I say to this man,	Go, and he goeth: and to another, Come, and he	
	and I say to this one,	Go, and he goeth; and to another, Come, and he
<hr/>		
	cometh: and to my servant, do this, and he doeth it.	
	cometh; and to my servant, Do this, and he doeth it.	
	cometh; and to my servant, Do this, and he doeth it.	

9 "of great *authority* thou art" (3 Kings 21:7) is the only appearance of *authority* in a fourteenth century version. Ox. Dict. overlooked this quotation.

10 And	Jesus hearing this, marvelled: and said to them that followed him,
When	Jesus heard it, he marvelled, and said to them that followed,
And when	Jesus heard it, he marvelled, and said to them that followed,
<hr/>	
AMEN I say to	you, I have not found so great faith in Israel.
Verily I say unto	you, I have not found so great faith, [no, not] in Israel.
Verily I say unto	you, I have not found so great faith, no, not in Israel.

10 Rhemes "followed *him*", 20 Cent. and Weymouth "following *him*", Goodspeed and Moffatt "*his* followers". Jesus is addressing his own followers, not those of the centurion. ARV, Allen and Baptist thought that it was sufficiently clear without a pronoun.

ARV "I have *not* found. .*no, not*". The correct Gk text, Saxon, Rhemes and all modern versions have only one negative.

Amen in Rhemes

Amen at the beginning of sentences distinguishes the Gospels from all other writings and Christ from all other speakers. "The use of *Amen* to *introduce* one's own words and clothe them with solemn affirmation may be called an idiom of Christ; it is a use confined entirely to him in sacred literature" (Hasting's Dict. of the Bible. Amen). It may be for this reason that Christ is called "the Amen" (Apoc. 3:14).

AV has *Amen* seventy-two times in both Testaments at the end of sentences Rhemes like

Christ has it also at the beginning. Rhemes translates it *assuredly* once (Mt. 5:18) but everywhere else it keeps the word that Jesus used. If it is translated a suitable word should be chosen. Lively dactyls give a galloping measure like Shakespeare's:

"*Merrily merrily* shall I live now

Under the blossom that hangs on the bough." (Temp. 5. 1. 93).

Verily verily for our Saviour's solemn pronouncements is hardly suitable although when not repeated it may do. Allen & Baptist keep it, but the other modern translators do not like it. They omit the translation of the word, or have *truly* (Moffatt), *solemnly*, *in solemn truth* (Weymouth). Rhemes has *verily* but not to translate *Amen*.

Shakespeare has *verily* eleven times, and *Amen* in forty passages, often repeated: "*Amen, Amen!* go on, good Eglamour" (Gent. of V. 5. 1. 8).

11 And I say to you, that many shall come from the east and west, and
And I say unto you, That many shall come from the east and west, and
And I say unto you, that many shall come from the east and the west, and

shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven:
shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:
shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

12 but the children of the kingdom shall be cast out into the EXTERIOR
But the children of the kingdom shall be cast out into outer
but the sons of the kingdom shall be cast FORTH into the outer

darkness: there shall be weeping and gnashing of teeth.

darkness: there shall be weeping and gnashing of teeth.

darkness: there shall be THE weeping and gnashing of teeth.

12 Rhemes' "out into the exterior darkness" avoids two *outs*. Rhemes put *exterior* in the Bible. ARV never use it but Shakespeare does:

"And not alone in habit and device,

Exterior form, *outward* accoutrement," (K. John 1.1.210).

Fisher 1508 had "gnasting of teeth". *Gnashing* has replaced it.

13 And Jesus said to the centurion, Go: and as thou hast believed,
And Jesus said unto the centurion, Go thy way; And as thou hast believed,
And Jesus said unto the centurion, Go thy way; as thou hast believed,

be it done to thee. And the BOY was healed in the same hour.
so be it done unto thee. And [his] servant was healed in the selfsame hour.
so be it done unto thee. And the servant was healed in that hour.

13 Rhemes "be it *done* to thee". The old versions had *done*, Tyndale omitted it, Rhemes restored it. AV kept it here but omitted it in 9:29 and 15:28.

Simon Peter's sick relative

St Mark (1:29) calls the house in which she lived Simon's and Andrew's, but their common property usually is called Peter's. St Ambrose (A.D. 340-397) thought that she bore the same relationship to both brothers. He calls her "*socrus Simonis et Andreae*" (Lk. 4. Lib. 4. Breviary Hom. Fer. 5. III Quad. & Sabb. Quot. Temp. Pent.). In the Gk she is called a *penthera*, a word having both masc. & fem. forms: Annas *pentheros* of Caiaphas, Peter's *penthera*. The masc. includes *father-in-law*, *step-father* etc. *Penther-ideus* (son of a *pentheros*) is, son of a *step-father* (Liddle & Scott). The fem. consequently includes *mother-in-law*, *step-mother* etc.

Tertullian was the first to interpret the word in this text. He says: "Peter alone do I find through (the mention of) *his mother-in-law* to have been married" (Monog. 8). This is the common opinion, and even the argument from silence does not exclude it:

Scholars say that Peter & Andrew's father was dead when Jesus called them, for he would

be mentioned if he were alive, and the Gospels would say that they *left their father*, as was said of James & John (4:22). There is no allusion to any other woman living in Simon & Andrew's house besides the sick woman, but if she had a daughter that Peter married, she would have been there caring for her sick mother. No reference to the existence of such a person, is an argument against it, but we have a tradition at least since the third century that Peter had been married. One solution is, that he was then a widower, which made the mention of a wife unnecessary. It accounts for the silence of the Gospels, fits in with the tradition and allows us to call the sick woman his *mother-in-law* or *wife's mother*. But the silence of the Gospels cannot be reconciled with the numerous legends that have grown about this tradition.

Protestant versions translating *gunē* in 1 Cor. 9:5 *wife* instead of *woman*, give a missionary wife not only to Cephas but to several others. Cf. Int. Crit. Com. Lk. 4:38.

Annas, *pentheros* of Caiaphas, is considered his *father-in-law*, but Josephus the historian, of high priestly stock himself, a great personal friend of Annas, a man who loved to record all high priestly relationships, he knows nothing of any connection by blood or marriage between these two high priests. All the meanings of Gk words have not come down to us.

14 And when Jesus was come into Peter's house, he saw his wife's mother laid,

And when Jesus was come into Peter's house, he saw his wife's mother laid,

And when Jesus was come into Peter's house, he saw his wife's mother lying

and IN A FIT of a fever:

and sick of a fever.

sick of a fever.

14 *Wife's mother*. Most modern versions prefer *mother-in-law* which sometimes meant *step-mother*: "Miss Sharp will be your *mother-in-law*" (*step-mother*) "that's what will happen" (Ox. Dict. Thackeray. Vanity Fair xiv).

Rhemes' "*in a fit*" is more vivid than "*sick of a fever*". Intermittent fever is marked by fits or paroxysms of cold, heat and sweating: "And meagre as an ague's *fit*" (K. John 3.4.85). "After life's *fitful fever* he sleeps well" (Macbeth 3.2.23). Lord Morley considered this "the most melting and melodious line in the exercises of our English tongue" (Pritchard Literary Appreciation p. 87).

15 and he touched her hand, and the fever left her, and she arose, and

And he touched her hand, and the fever left her: and she arose, and

And he touched her hand, and the fever left her; and she arose, and

ministered to him. 16 And when evening was come, they brought to him

ministered unto [them]. When the even was come, they brought unto him

ministered unto him. And when even was come, they brought unto him

many that had devils: and he cast out the spirits with a word:

many that were possessed with devils: and he cast out the spirits with his word,

many possessed with devils: and he cast out the spirits with a word,

and all that were ILL at ease he CURED:

and healed all that were sick:

and healed all that were sick:

16 Rhemes "And when *evening*". ARV like *even*, which is rare in Rhemes and Shakespeare. Rhemes put in the Bible: **sunset, daylight, when it began to be light** (Acts 27:33) and other expressions never found in ARV. Goodspeed, 20 Cent. and Weymouth prefer Rhemes' "*after sunset*" to ARV's "*when the sun did set*" (Mk 1:32). Goodspeed adopted *daylight* (Acts 20:11).

Shakespeare: "*after sunset* faded in the west" (Sonnet 73.6), "If ever I thy face by *daylight* see" (M. N. Dream 3.2.427).

17 that it might be fulfilled which was spoken by Esay the prophet saying,
That it might be fulfilled which was spoken by Esaias the prophet, saying,
that it might be fulfilled which was spoken by Isaiah the prophet, saying

He took our infirmities, and bare our DISEASES.
HIMSELF took our infirmities, and bare our sicknesses.
Himself took our infirmities, and bare our diseases.

17 ARV "*Himself* took". Most versions have *he*, Baptist and Weymouth *He Himself*. No modern version has "*Himself* took".

18 And Jesus seeing great multitudes about him, commanded
Now when Jesus saw great multitudes about him, he GAVE COMMANDMENT
Now when Jesus saw great multitudes about him, he gave commandment

to go BEYOND the water. 19 And a certain scribe came, and
to DEPART unto the other side. And a certain scribe came, and
to depart unto the other side. And there came a scribe, and

said to him, Master, I will follow thee withersoever thou shalt go. 20 And
said unto him, Master, I will follow thee withersoever thou goest. And
said unto him, Master, I will follow thee withersoever thou goest. And

Jesus saith to him, the foxes have holes, and the fowls of the air
Jesus saith unto him, The foxes have holes, and the birds of the air have
Jesus saith unto him, The foxes have holes, and the birds of the heaven have

nests: but the Son of man hath not where to lay his head.
nests; but the Son of man hath not where to lay his head.
nests; but the Son of man hath not where to lay his head.

20 ARV's *have* before nests, is not in the Gk, Rhemes, Allen or 20 Cent. but most versions like it. *Foxes, holes, fowls, heaven, nests*, were in the Saxon versions a thousand years ago.

The old versions had "*rest* his head". Ox. Dict. found "*repose*..his head" A.D. 1535. Rhemes adopted it in Lk. 9:58. ARV never use the word but it is common in Shakespeare: "*his right cheek reposing on a cushion*" (Cymb. 4.2.210).

21 And another of his disciples said to him, Lord, PERMIT me first to go and
And another of his disciples said unto him, Lord, suffer me first to go and
And another of THE disciples said unto him, Lord, suffer me first to go and

bury my father.
bury my father.
bury my father.

21 Rhemes and Baptist *permit*, Goodspeed, Moffatt and 20 Cent. *let*, Weymouth *allow*, ARV and Allen *suffer*.

22 But Jesus said to him, Follow me, and let the dead bury their
But Jesus said unto him, Follow me; and let the dead bury their
But Jesus SAITH unto him, Follow me; and LEAVE the dead to bury their own

dead. 23 And when he entered into the BOAT, his disciples followed him:
 dead. And when he was entered into a ship, his disciples followed him.
 dead. And when he was entered into a boat, his disciples followed him.

24 And lo a great tempest arose in the sea, so that the
 And, behold, there arose a great tempest in the sea, insomuch that the
 And behold, there arose a great tempest in the sea, insomuch that the

BOAT was covered with waves, but he slept.
 ship was covered with THE waves: but he was asleep.
 boat was covered with the waves: but he was asleep.

24 Lo. Its long *o*, more prominent than in *behold*, with *arose*, *so*, *boat*, all suggestive of the roar of the sea, makes *lo* preferable.

Rhemes thought that *covered with waves* made a more rhythmical English sentence than *covered with the waves*. (Ox. Dict. Tempest sb. 1. 1250.)

Slept of the Saxon Gospels is better than ARV's *was asleep*. Not only *was Jesus asleep* when the storm came up, "but he *slept*", *continued to sleep* in spite of the storm. Cf. 25:5, the same tense: "slumbered and *slept*" (not, slumbered and *were asleep*). "*Slept* is imperfect, of *continuous* slumber" (Vincent. vol. 1. p. 131). Goodspeed's "*remained asleep*" is excellent.

25 And they came to him, and raised him, saying, Lord, save us, we perish.
 And [his disciples] came to him, and awoke him, saying, Lord, save us: we perish.
 And they came to him, and awoke him, saying, Save, Lord; we perish.

25 Rhemes "*raised him*". *Raised* meaning *roused* is archaic. Shakespeare: "He *raised* the house with loud and coward cries" (Lear 2.4.43).

26 And he saith to them, Why are you fearful, O ye of little faith? Then
 And he saith unto them, Why are ye fearful, O ye of little faith? Then
 And he saith unto them, Why are ye fearful, O ye of little faith? Then

rising up he commanded the winds and the sea, and there ENSUED a great calm.
 he arose, and rebuked the winds and the sea; and there was a great calm.
 he arose, and rebuked the winds and the sea; and there was a great calm.

26 Rhemes "and there *ensued* a great calm". Shakespeare "And what *ensues* in this fell storm" (Per. 3. Gow. 53). Weymouth "a worse rent would *ensue*" (Mt. 9:16). In this sense, Rhemes put *ensue* in the Bible (Ox. Dict. *Ensue* 6 b). AV has it in an obsolete sense "seek peace and *ensue* it" (1 Pet. 3:11. Ox. Dict. *Ensue* 3 b).

27 MOREOVER the men marvelled saying, What AN ONE is this,
 But the men marvelled, saying, What manner of man is this,
 And the men marvelled, saying, What manner of man is this,

for the winds and the sea obey him?
 that EVEN the winds and the sea obey him!
 that even the winds and the sea obey him?

28 ARV "to the other side". Rhemes has it (Mk 4:35) and other expressions:

Rhemes "*strike over* the lake" (Ox. Dict. Strike *v.* I. 1).

ARV "*go over unto the other side* of the lake" (Lk. 8:22).

Rhemes "*beyond the strait* of the sea"

AV "*over unto the other side* of the sea" (Mk 5:1).

Ox. Dict. has many meanings of Strait (*sb.* 3 and 6) but not this one.

28 And when he was come BEYOND the water into the country of the Gerasenes,
And when he was come to the other side into the country of the Gergesenes,
And when he was come to the other side into the country of the Gadarenes,

there met him two that had devils, COMING FORTH out of the SEPULCHRES,
there met him two possessed with devils, coming out of the TOMBS,
there met him two possessed with devils, coming forth out of the tombs,

exceeding fierce, so that NONE COULD pass by that way. 29 And behold they
exceeding fierce, so that no man might pass by that way. And, behold, they
exceeding fierce, so that no man could pass by that way. And behold, they

cried saying, What IS BETWEEN us and thee Jesus the Son of God? art thou
cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou
cried out, saying, What have we to do with thee, thou Son of God? art thou

come hither to torment us before the time? 30 And there was not far
come hither to torment us before the time? And there was a good way off
come hither to torment us before the time? Now there was afar off

from them an herd of many swine feeding. 31 And the devils besought him
from them an herd of many swine feeding. So the devils besought him,
from them a herd of many swine feeding. And the devils besought him,

saying, If thou cast us out, send us into the herd of swine.
saying, If thou cast us out, [suffer] us [to go] AWAY into the herd of swine.
saying, If thou cast us out, send us away into the herd of swine.

31 A.D. 1225, *besought* was used in quoting this verse (Ox. Dict. Beseech 4 a).

Saxon: *send us*. Tyndale: *suffer us to go*. Rhemes restored *send us*. All moderns have it, except Baptist which has "send us *away*".

32 And he said to them, Go. BUT they going FORTH went into
And he said unto them, Go. AND WHEN they WERE COME out, they went into
And he said unto them, Go. AND they CAME out, and went into

the swine, and behold the whole herd went with a violence
the [herd of] swine: and, behold, the whole herd [of swine] RAN VIOLENTLY
the swine: and behold, the whole herd rushed

headlong into the sea: and they died in the waters.
down a steep place into the sea, and perished in the waters.
down the steep into the sea, and perished in the waters.

32 Tyndale's "*departed* into" was used until Rhemes restored *went*.

Rhemes "*went with a violence*". Shakespeare "*you ask with such a violence*" (Hen. VIII 3.2.246). It is uncommon.

Centenary Vers. 1924 (Am. Bapt. Soc.) keeps *headlong*.

Rhemes "*they died* in the waters". Wittingham, Bishops' Bible, Baptist and 20 Cent. have *died*. Gk *apothneskō*. Everywhere else for this verb (over a hundred times) AV has *die* or *dead*, but here *perished*, although not quite so exact sounds well and is popular.

Mk and Lk. use other words: Rhemes "*stifled* in the sea" (ARV "*choked* in the sea" Mk 5:13), Moffatt *suffocated* (Lk. 8:33). ARV never use either word but Shakespeare has both: "*stifled* in the vault" (Rom. and Jul. 4.3.34), "*suffocating* streams" (Othello 3.3.390).

33 And the	SWINEHERDS	fled: and coming	into the city,	told
And they that kept them	fled, and	went their ways	into the city, and	told
And they that FED them	fled, and	went	away into the city, and	told

all,	and	of them that had BEEN	possessed of
every thing, and	what was BEFALLEN	TO the	possessed of the
every thing, and	what was befallen	to them that	were possessed with

devils.

devils.

devils.

33 Rhemes and Weymouth *swineherds*. Saxon Gospels *herds*. *Herd* meant a keeper three centuries before *herd* a flock came into use (Ox. Dict. *Herd* sb.¹ & ²).

34 And behold the whole city went out to meet Jesus, and when they saw him,
And, behold, the whole city came out to meet Jesus: and when they saw him,
And behold, all the city came out to meet Jesus: and when they saw him,

they besought him that he would pass from their QUARTERS.

they besought him that he would depart out of their coasts.

they besought him that he would depart from their borders.



Translating from the Latin and from the Greek

The first complete Protestant Bible (Coverdale's) was made from the German and Latin, Tyndale's New Testament, possibly, from the Greek. A layman may ask: "What difference does it make whether the New Testament is translated from the Greek or from the Latin?" Often it makes no difference. Take the first words of St Matthew:

Greek: "*Biblos geneeseōs Iēsou Christou huiou Daveid*"

Latin: "*Liber generationis Iesu Christi filii David*"

The English translation of these Greek and Latin words will be identical.

A layman is more likely to ask: "Why did not all translate the Greek, since the New Testament was written in Greek?" All would if we had the Greek as it was written by the apostles, but in copying and recopying all manuscripts little mistakes creep in. The question was, which

had less mistakes, or was closest to the original Greek, the Latin Vulgate or the Greek of Ximenes, Erasmus and others? The Latin was free from some mistakes in their Greek, such as, "For thine is the kingdom etc." after the Lord's Prayer. Rhemes used both the Latin and the Greek, but in the small percentage of cases where they differed, usually preferred the Latin.



First printed Greek texts

Fifty-two years after Gutenberg's first book was printed Cardinal Ximenes chose a number of scholars to print the first polygot of the Old and New Testaments, the Complutensian. Its Greek New Testament was finished Jan. 10 1514. Erasmus hearing of it rushed out his Greek Testament in 1516 and dedicated it to the Pope. Although the second printed it was the first on the market.

"In his haste to be the first editor, Erasmus allowed himself to be guilty of strange carelessness: but neither he nor any other scholar then living could have produced a materially better text without enormous labour the need of which was not then apparent. The numerous editions which followed during the next three or four generations varied much from one another in petty details. .but the foundation and an overwhelming proportion of the text remained always Erasmusian sometimes slightly modified on Complutensian authority." (Westcott & Hort. The New Testament in the original Greek. pp. 11-12.)

The Greek texts printed to-day made from older and better Gk MMS and with the help of the Latin other old versions and various sources of information are very correct, so two recent Catholic versions Spencer's and the Westminster are made directly from the Gk.

Those who translate the Gk consult the Lat. and those who translate the Lat. consult the Gk, every good translator has both before him and whichever he takes as a basis *his* translation will be about the same. The many differences especially in modern translations are due largely to individuality and taste. RV and others are sometimes closer to Rhemes made from the Lat. than to AV made from the Gk.

Some of AV's words due to the corrupt Gk that it followed are put in brackets to let the reader see what scholars mean by corruptions. Most of them are additions that do not affect the sense. The word is not so bad as it sounds to a layman. Corruptions in Hebrew, Greek, Latin and other documents are often merely slight literary defects.



In the preceeding chapters, the following words of the King James Version, due to a corrupt Greek text, have been put in brackets:

2:18 lamentation, and	6: 1 alms	6:20 your
3:10 also	3 openly	34 the things of
4: 3 to him	5 thou prayest, thou	7:24 I will liken him
9 saith	shalt	8: 5 Jesus
5:30 should be cast	6 openly	13 his
39 shall	13 For thine is the king-	15 them
44 bless them that curse	dom, and the power,	25 his disciples
you	and the glory, for	31 suffer to go
47 publicans	ever	32 herd of, of swine
48 which is in heaven	18 openly	

Other words in brackets will be found in the chapters that follow.

CHAPTER 9.

Rhemes	1	And ENTERING into a boat, HE passed over the water, and came	
AV		And he entered into a ship, and passed over,	and came
RV		And he entered into a boat, and CROSSED over,	and came

into his own city.	2	And behold they brought to him ONE sick of the palsy,	
into his own city.		And, behold, they brought to him a man sick of the palsy,	
into his own city.		And behold, they brought to him a man sick of the palsy	

lying in	bed.	And Jesus seeing their faith, said	to the sick of the palsy,
lying on a bed:	and	Jesus seeing their faith, said unto the sick of the palsy;	Son,
lying on a bed:	and	Jesus seeing their faith, said unto the sick of the palsy,	Son,

Have A good HEART son, thy sins are forgiven thee.

be of	good cheer;	thy sins be forgiven thee.
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be of	good cheer;	thy sins are forgiven.
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2 Rhemes translates *tharseō* (Lat. *confido*) "have a good heart" (9:2; 22), "Have confidence" (14:27). Modern versions have "Courage!, Take courage, Be of good courage". Baptist is the only one that keeps "Be of good cheer" which often was associated with eating, drinking and having a good time (Ox. Dict. Cheer 6 and Belly-cheer).

3	And	behold certain of the scribes said within themselves, He
	And,	behold, certain of the scribes said within themselves, This man
	And	behold, certain of the scribes said within themselves, This man

blasphemeth.	4	And Jesus seeing their thoughts, said. Wherefore think you
blasphemeth.		And Jesus KNOWING their thoughts said, Wherefore think ye
blasphemeth.		And Jesus knowing their thoughts said, Wherefore think ye

evil in your hearts?	5	Whether is easier, to say, Thy sins are forgiven thee:
evil in your hearts?		For whether is easier, to say, Thy sins be forgiven thee;
evil in your hearts?		For whether is easier, to say, Thy sins are forgiven;

or to say, Arise and walk?	6	But that you may know that the Son of man hath
or to say, Arise, and walk?		But that ye may know that the Son of man hath
or to say, Arise, and walk?		But that ye may know that the Son of man hath

power in earth to forgive sins, (then said he to the sick of the palsy,) Arise,		
power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise,		
power on earth to forgive sins (then saith he to the sick of the palsy), Arise, AND		

take up thy bed, and go into	thy	house.
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take up thy bed, and go unto	thine	house.
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take up thy bed, and go unto	thy	house.
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6 Rhemes "*power in earth* to forgive sins". This is the Gk and Saxon order. All sixteenth century versions, except Rhemes, had: "*power* to forgive sins *in earth*".

7 And he arose, and went into his house.

And he arose, and departed to his house.

And he arose, and departed to his house.

7 Rhemes, Goodspeed, Moffatt and 20 Cent. have *went*, Allen and Baptist *went away*, Weymouth *went off*. ARV's "*departed to*" is obsolete (Ox. Dict. Depart v. 6 c).

8 And the MULTITUDES seeing it, WERE AFRAID, and glorified God

But when the multitudes saw it, they [marvelled], and glorified God,

But when the multitudes saw it, they were afraid, and glorified God,

that gave such power to men. 9 And when Jesus passed forth from

which had given such power unto men. And as Jesus passed forth from

which had given such power unto men. And as Jesus passed BY from

thence, he saw a man sitting in the CUSTOM HOUSE, named

thence, he saw a man, named Matthew, sitting at the receipt of custom:

thence, he saw a man, CALLED Matthew, sitting at the PLACE of toll:

Matthew: And he saith to him, Follow me. And he arose UP, and followed him.

and he saith unto him, Follow me. And he arose, and followed him.

and he saith unto him, Follow me. And he arose, and followed him.

10 And it came to pass as he WAS sitting at meat in the house, behold many

And it came to pass, as Jesus sat at meat in the house, behold, many

And it came to pass, as he sat at meat in the house, behold, many

publicans and sinners came, and sat down with Jesus and his disciples.

publicans and sinners came and sat down with HIM and his disciples.

publicans and sinners came and sat down with Jesus and his disciples.

10 Rhemes "as he was *sitting*. . sinners came and *sat*". Allen "as He was *sitting*", Weymouth "while He was *reclining*". The Gk first has the participle *sitting* (*reclining*), then *sat*. ARV put *sat* in both places: "as he *sat*. . sinners came and *sat*".

11 And the Pharisees seeing it, said to his disciples: why DOTH

And when the Pharisees saw it, they said unto his disciples, Why eateth

And when the Pharisees saw it, they said unto his disciples, Why eateth

your Master EAT with publicans and sinners?

your Master with publicans and sinners?

your Master with the publicans and sinners?

11 ARV "*eateth* your Master". Rhemes and all moderns have *eat*. *Eateth* is not in Shakespeare nor the subject after *eat*; what follows it, usually is its object: "I marvel thy master hath not *eaten thee*" (L.L.Lost 5.1.43).

12 But Jesus hearing it, said: They that ARE IN HEALTH,

But when Jesus heard that, he said, [unto them], They that be whole

But when HE heard it, he said, They that are whole

need not a physician, but they that are	ILL at ease.
need not a physician, but they that are	sick.
HAVE NO need OF a physician, but they that are	sick.

12 AV "But *when* Jesus heard *that*". *When-that* is characteristic of Tyndale's version. In the following extracts AV keeps *when* in all, but *that* in only two:

- 8:10 "*When* Jesus heard *that*" (9:12, 14:13).
 12: 2 "*When* the Pharisees saw *that*"
 24 "*When* the Pharisees heard *that*"
 22: 7 "*When* the king heard *that*"
 26:10 "*When* Jesus understood *that*"
 27:47 "*when* they heard *that*" (AV)

Some have a poor, others a very exalted opinion of Tyndale's English:

"The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man—William Tyndale." (Froude. *Hist. of Eng.* vol. 3. p. 84. Quoted in Lovett's Tindale p. 158).

Fisher 1508 "He that *be whole* needeth no *physician*, but. . . them that *be sick*" (1. 12. 20). Probably the first use of *be whole*, *physician*, *sick*, in a free rendering of this verse. No modern version has *whole*. Rhemes and 20 Cent. *in health*, Weymouth *in good health*, Allen and Moffatt *strong*, Baptist and Goodspeed *well*. RV "have no *need*". Correct. Here *need* is a noun.

13 But go YOUR WAYS and learn what it is,	I will	mercy, and not
But go ye	and learn what that meaneth, I will have	mercy, and not
But go ye	and learn what this meaneth, I desire	mercy, and not
sacrifice. For I am not come to call the just,	but sinners.	
sacrifice: for I am not come to call the righteous, but sinners	[to repentance].	
sacrifice: for I	came not to call the righteous, but sinners.	

13 Rhemes "learn what it is". *Is* of the Saxon Gospels, equivalent to *signifies* or *means* is used in the parables: "*The seed* is the word of God" (Lk. 8:11), "*the field* is the world" (Mt. 13:38), and occasionally in modern English: 1884 "I'll tell you *what it is*, you must leave" (Ox. Dict. Be 11). Bishops' Bible and Rhemes were the last to use it here.

Rhemes "I *will* mercy". *Will* of the Saxon Gospels must now be replaced by some other word: I *wish*, *want*, *desire*, *care* for mercy. Shakespeare's "*will* you any wife" (T. of S. 1. 1. 56) could not be used to-day.

14 Then came to him the disciples of John, saying, Why do we and the	
Then came to him the disciples of John, saying, Why do we and the	
Then COME to him the disciples of John, saying, why do we and the	
Pharisees fast OFTEN, but thy disciples DO not fast?	
Pharisees fast oft, but thy disciples	fast not?
Pharisees fast oft, but thy disciples	fast not?

14 Rhemes "Then *came to him*". The other sixteenth century versions had "Then *came* the disciples of John *to him*". Rhemes restored the Gk order.

Rhemes "Why *do we*. . . thy disciples *do not*". For greater symmetry Rhemes Allen, Moffatt, 20 Cent. and Weymouth have *do* in both clauses. No modern version has ARV's "fast *oft*". Baptist is the only one that keeps "fast *not*?"

15 And Jesus said to them, Can the children of the bridegroom mourn, as
 And Jesus said unto them, Can the children of the BRIDECHAMBER mourn, as
 And Jesus said unto them, Can the sons of the bride-chamber mourn, as

long as the bridegroom is with them? But the days will come when the
 long as the bridegroom is with them? but the days will come, when the
 long as the bridegroom is with them? but the days will come, when the

bridegroom shall be taken away from them, and then they shall fast.
 bridegroom shall be taken from them, and then shall they fast.
 bridegroom shall be taken away from them, and then WILL they fast.

16 And no BODY putteth a piece of RAW cloth to an old garment. for
 No man putteth a piece of new cloth UNTO an old garment, For
 And no man putteth a piece of undressed cloth UPON an old garment; for

he taketh away the PIECING thereof from the garment, and
 that WHICH IS PUT IN TO fill it up taketh from the garment, and
 that which should fill it up taketh from the garment, and a

THERE is made a greater rent.
 the rent is made worse.
 worse rent is made.

16 Rhemes calls the piece for mending the *piecing*, all moderns, except Baptist the *patch*.

17 Neither do they put new wine into old bottles. OTHERWISE the bottles
 Neither do men put new wine into old bottles: else the bottles
 Neither do men put new wine into old wine-skins: else the skins

break, and the wine runneth out, and the bottles perish. But new wine they put
 break, and the wine runneth out, and the bottles perish: but they put
 burst, and the wine is SPILED, and the skins perish: but they put

into new bottles: and both are preserved together.
 new wine into new bottles, and both are preserved.
 new wine into FRESH wine-skins, and both are preserved.

17 The explanatory word *leather* is desirable if *bottles* is used, since they are now made of glass: "drink out of his *leather bottle*" (3 Hen. VI 2. 5. 48).

RV does not use *bottle* in the New Testament, but in the Old has *water*, *wine*, *milk*, *earthen bottles* etc.

18 As he WAS speaking THIS unto them, behold a certain
 While he spake these things unto them, behold, there came a certain
 While he spake these things unto them, behold, there came a

GOVERNOR APPROACHED, and ADORED him, saying, Lord, my daughter is even
 ruler, and worshipped him, saying, My daughter is even
 ruler, and worshipped him, saying, My daughter is even

now dead: but come, lay thy hand upon her, and she shall live.
 now dead: but come and lay thy hand upon her, and she shall live.
 now dead: but come and lay thy hand upon her, and she shall live.

18 Rhemes *governor*, ARV *ruler* (Ox. Dict. *Ruler* 2), Goodspeed and Moffatt *an official*, 20 Cent. *a President of a Synagogue*. Rhemes *approached*, Goodspeed, 20 Cent. and Weymouth *came up*, Moffatt *came in*. They give the Gk prefix a value.

Rhemes "even now dead". Tyndale's *deceased* was used until Rhemes restored *dead*. ARV keep *deceased* in 22:25, but no modern version does.

Rhemes "come, lay thy hand". ARV "come and lay". And is not in the Gk. Rhemes and Goodspeed think that the sentence is better without it.

19 And Jesus rising UP followed him, and his disciples.
 And Jesus arose, and followed him, and so did his disciples.
 And Jesus arose, and followed him, and so did his disciples.

19 Rhemes and Allen "*and his disciples*". Others are clearer: Douay and Goodspeed "*with his disciples*", Baptist "*he and his disciples*". ARV's "*and so did*" is not used by any recent version.

20 And behold a woman which was TROUBLED with an issue of blood twelve
 And, behold, a woman, which was diseased with an issue of blood twelve
 And behold, a woman, who had an issue of blood twelve

years, came behind him, and touched the hem of his garment: 21 For she
 years, came behind him, and touched the hem of his garment: For she
 years, came behind him, and touched the BORDER of his garment. for she

said within herself, If I shall touch only his garment, I shall be safe.
 said within herself, If I may but touch his garment, I shall be whole.
 said within herself, If I DO but touch his garment: I shall be made whole.

22 But Jesus TURNING and seeing her, said,
 But Jesus turned [him about], and when he saw her, he said, Daughter,
 But Jesus turning and seeing her said, Daughter,

Have A good HEART daughter, thy faith hath made thee safe. And the woman
 be of good comfort; thy faith hath made thee WHOLE. And the woman
 be of good cheer; thy faith hath made thee whole. And the woman

BECAME whole from that hour. 23 And when Jesus WAS come into the house of
 was made whole from that hour. And when Jesus came into the ruler's
 was made whole from that hour. And when Jesus came into the ruler's

the GOVERNOR, and saw minstrels and the multitude KEEPING A STIR,
 house, and saw the minstrels and the people making a noise,
 house, and saw the FLUTE-PLAYERS, and the crowd making a TUMULT,

23 Rhemes' "*keeping a stir*", belongs to Shakespeare's day: "*What stir, Keeps good old York there with his men of war*" (Rich. II 2. 3. 50). Ox. Dict. *Stir* sb.¹ 3.

24 he said, DEPART: for the wench is not dead, but sleepeth.
 He said [unto them], GIVE PLACE: for the maid is not dead, but sleepeth.
 he said, Give place: for the damsel is not dead, but sleepeth.

And they laughed him to scorn.

And they laughed him to scorn.

And they laughed him to scorn.

24 Rhemes and Allen *Depart*, Goodspeed and 20 Cent. *Go away*, Weymouth *Go out*, Moffatt *Be off*, Baptist *Withdraw*. None keep ARV's *Give place*.

Rhemes "the wench is not dead". AV "a wench went" (2 Sam. 17:17). Formerly an honorable term:

"Royal wench!

She made great Caesar lay his sword to bed. . .

Age cannot wither her, nor custom stale

Her infinite variety;" (Ant. and Cl. 2.2.235).

Douay 1750 "the girl is not dead". Rhemes put **boy** (Mk 9:24) in the New Testament, Douay put **girl**. All moderns, except Baptist, adopted it. ARV never use *girl* in the New Testament, but have it twice in the Old.

25 And when the multitude was put forth, he entered in, and held her

But when the people were put forth, he went in, and took her by the

But when the crowd was put forth, he entered in, and took her by the

hand. And the maid arose.

hand, and the maid arose.

hand; and the damsel arose.

26 And this bruit went FORTH into all that COUNTRY.

And THE fame HEREOF went abroad into all that land.

And the fame hereof went forth into all that land.

26 ARV's *hereof* is not used by modern versions.

27 And as Jesus passed FORTH from thence, THERE followed him two

And when Jesus departed thence, two blind men followed him,

And as Jesus passed BY from thence, two blind men followed him,

blind men, crying and saying, Have mercy on us, O son of David.

crying, and saying, Thou son of David, have

crying out, and saying, Have mercy on us, thou son of David.

mercy on us.

27 Rhemes, 20 Cent. and Moffatt's "followed. *two blind men*" is the Gk order. Rhemes and RV have the Gk order at the end of the verse.

28 And when he was come to the house, the blind came to him. And Jesus

And when he was come into the house, the blind men came to him: and Jesus

And when he was come into the house, the blind men came to him: and Jesus

saith to	them,	Do you believe,	that I can	do this	unto you?	They
saith	unto them,	Believe ye	that I am able to	do this?		They
saith	unto them,	Believe ye	that I am able to	do this?		They

say to him, Yea Lord.

said unto him, Yea, Lord.

say unto him, Yea, Lord.

28 Rhemes "the *blind* came", AV "the *dumb* spake" (33). In both places it is better to add *man*. Allen and Baptist "*Believe ye*", Rhemes and the rest "*Do you believe*".

29 Then he touched their eyes, saying, According to your faith, be it done

Then touched he their eyes, saying, According to your faith be it

Then touched he their eyes, saying, According to your faith be it done

to you.

unto you.

unto you.

29 ARV "touched *he*". Poor inversions such as: "touched *he*", "speak *I*" (13:13), "spake *he*" (13:33, 34) are seldom found in recent versions.

"The abuse of it ranks with ELEGANT VARIATION as one of the most repellant vices of modern writing." (Fowler. Mod. Eng. Usage. Inversion.)

Rhemes "be it *done* to you". The old versions had *done*, Tyndale omitted it, Rhemes restored it, AV omitted it again, RV restored it again.

30 And their eyes were opened, And Jesus threatened them, saying, See

And their eyes were opened; and Jesus STRAITLY charged them, saying, See

And their eyes were opened. and Jesus strictly charged them, saying, See

that no man know it. 31 But they WENT FORTH, and BRUITED him

that no man know it. But they when they were departed, spread abroad his

that no man know it. But they went forth, and spread abroad his

in all that COUNTRY.

fame in all that country.

fame in all that land.

31 Rhemes "*bruited* him". No longer used, but it is concise and classical:

"thou art no less than fame hath *bruited*" (1 Hen. VI 2. 3. 68).

"Thy wild name Was ne'er more *bruited* in men's minds than now."

(Byron. Ch. Har. 3. 37.)

32 And when they were gone FORTH, behold they brought him a dumb

As they went out, behold, they brought to him a dumb

And as they went forth, behold, THERE WAS brought to him a dumb

man, possessed with a devil. 33 And AFTER the devil was cast out, the dumb

man possessed with a devil. And when the devil was cast out, the dumb

man possessed with a devil. And when the devil was cast out, the dumb

man spake, and the MULTITUDES marvelled saying,	Never was the like seen
spake: and the multitudes marvelled, saying, It was never	so seen
man spake: and the multitudes marvelled, saying, It was never	so seen

in Israel. 34 But the Pharisees said, In the prince of	devils he casteth out
in Israel. But the Pharisees said,	He casteth out
in Israel. But the Pharisees said, By the prince of the devils casteth he out	

devils.

devils through the prince of THE devils.

devils.

34 Rhemes and RV have the Gk order, AV keeps Tyndale's.

35 And Jesus went about all the cities, and	towns,	teaching in their
And Jesus went about all the cities and	VILLAGES,	teaching in their
And Jesus went about all the cities and THE villages,		teaching in their

synagogues, and preaching the gospel of the kingdom, and CURING every
synagogues, and preaching the gospel of the kingdom, and healing every
synagogues, and preaching the gospel of the kingdom, and healing all manner of

DISEASE, and every	INFIRMITY.	36 And	seeing
sickness and every	disease [among the people].	But when he saw	
disease and all MANNER OF sickness.		But when he saw	

the MULTITUDES, he	PITIED	them: because they were
the multitudes, he was moved with compassion on them, because they		
the multitudes, he was moved with compassion for them, because they were		

vexed, and	LAY	LIKE sheep THAT HAVE not a shepherd.
FAINTED, and WERE scattered abroad, as	sheep	having no shepherd.
distressed and	scattered,	as sheep not having a shepherd.

36 Rhemes "they were *vexed*". Used in its older sense, *troubled, distressed*: Shakespeare "That is so *vex'd* with watching and with tears?" (Sonnet 148.10). "As mad as the *vex'd* sea" (Lear 4. 4. 2). Douay 1750 and RV "were *distressed*".

Rhemes *lay*, Allen *cast down*, Goodspeed and Moffatt *dejected*, Weymouth *fainting on the ground*. ARV and Baptist *scattered*.

"not the *dispersion*...but their *prostration*...is meant." (Vincent).

ARV, Allen and Baptist as *sheep*, Rhemes and the rest *like sheep*.

37 Then he saith to his disciples, The harvest surely is great, but the
Then saith he unto his disciples, The harvest truly is plenteous, but the
Then saith he unto his disciples, The harvest truly is plenteous, but the

workmen are few.

laborers are few;

laborers are few.

38 Pray	therefore the Lord of the harvest, that he	send forth workmen
	Pray ye therefore the Lord of the harvest, that he will	send forth laborers
	Pray ye therefore the Lord of the harvest, that he	send forth laborers

into his harvest.

into his harvest.

into his harvest.

38 Saxon 975 and old versions "that he send". Coverdale "that he *will* send". Rhemes restored the old reading, AV brought back *will*, RV dropped it.

Rhemes likes the Saxon word *workman*. ARV sometimes prefer *laborer* (Lat. *laborare*) which Rhemes never uses. Either will do.



Our Lord in Rhemes

Rhemes has "*the Lord* said, *the Lord* thy God, *the Lord* of the harvest" but everywhere else, in St Matthew, *our Lord*. In the Gk *Lord* is usually without the article: "angel of *Lord*, spoken by *Lord*, way of *Lord*, from *Lord*, as *Lord* appointed." In these places other versions have *the Lord* Rhemes *our Lord*. Formerly it seems to have been the English custom. In Mt. 1-6 and Acts everywhere that Rhemes has *our Lord* Paues 1375 had it if the word *Lord* was used.

Elsewhere English versions sometimes use pronouns instead of articles: Gk: "*the* sleep" (1:24) "Abraham *the* father" (3:9). RV translates: "*his* sleep" "Abraham . . . *our* father."

When Englishmen were accustomed to "our Lord" *the Lord* may have sounded as cold and strange as *the God* does to us but customs change and the old phrase that Rhemes kept has become obsolete.

CHAPTER 10.

Rhemes 1	And	HAVING called	his twelve disciples together, he
AV	And when	he HAD called unto him	his twelve disciples, he
RV	And	he called unto him	his twelve disciples, and

gave them power over unclean spirits, that they should cast them out, and

gave them power against unclean spirits, to cast them out, and

gave them AUTHORITY OVER unclean spirits, to cast them out, and

should CURE all manner of DISEASE, and all manner of INFIRMITY.

to heal all manner of sickness and all manner of disease.

to heal all manner of disease and all manner of sickness.

1 RV "*authority* over unclean spirits". We acknowledge God's authority and obey, but the demons do not; their lives are a continuous act of rebellion against it; they yield not to God's *authority* or right, but to his *power* or might. Jesus gave his disciples not only *authority* over demons, put *power* to force them to obey. Rhemes, AV, Goodspeed and Moffatt have *power*.

2 And the names of the twelve apostles be these: The first, Simon who is
 Now the names of the twelve apostles are these; The first, Simon who is
 Now the names of the twelve apostles are these: The first, Simon who is

called Peter, and Andrew his brother, James of Zebedee, and John his
 called Peter, and Andrew his brother; James the son of Zebedee, and John his
 called Peter, and Andrew his brother; James the son of Zebedee, and John his
 brother, 3 Philip and Bartholemew, Thomas and Matthew the publican, and
 brother; Philip, and Bartholemew; Thomas, and Matthew the publican;
 brother; Philip, and Bartholemew; Thomas, and Matthew the publican;

James of Alphæus, and Thaddæus,
 James the son of Alphæus, and [Lebbæus, whose surname was] Thaddæus;
 James the son of Alphæus, and Thaddæus;

4 Simon Cananæus, and Judas Iscariot, who also betrayed him.
 Simon the Canaanite, and Judas Iscariot, who also betrayed him.
 Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5 These twelve did Jesus send: commanding them, saying,
 These twelve Jesus sent forth, and commanded them, saying, Go not
 These twelve Jesus sent forth, and charged them, saying, Go not
 Into the way of the Gentiles go ye not, and into the cities of the
 into the way of the Gentiles, and into ANY city of the
 into ANY way of the Gentiles, and enter not into any city of the

Samaritans enter ye not:
 Samaritans enter ye not:
 Samaritans:

5 In the Gk and Rhemes the negative and verb in both clauses are at the end:
 go ye not, enter ye not.

6 but go rather to the sheep that ARE perished of the house of Israel.

But go rather to the lost sheep of the house of Irsael.

But go rather to the lost sheep of the house of Israel.

6 "The Greek order throws the emphasis on *lost*; the sheep, *the lost ones*." (Vincent) Rhemes has it: "the sheep *that are lost*" (15:24), "the sheep *that are perished*" (10:6). ARV have it in Lk. 15:4 "my sheep *which was lost*".

7 And going preach, saying, That the kingdom of heaven is at hand.

And as ye go, preach, saying, The kingdom of heaven is at hand.

And as ye go, preach, saying, The kingdom of heaven is at hand.

7 Rhemes "*That* the kingdom... is at hand". Allen and 20 Cent. also have *that*. "raise the dead, cleanse the lepers" (ver. 8) is the Gk order, AV has Tyndale's.

8 CURE the sick, raise the dead, cleanse the lepers, cast out

Heal the sick, cleanse the lepers, raise the dead, cast out

Heal the sick, raise the dead, cleanse the lepers, cast out

devils: GRATIS YOU have received, GRATIS give ye.

devils: freely ye have received, freely give.

devils: freely ye received, freely give.

8 The Gk sentence ends with "*dōrean do-te*." Rhemes matches the alliteration with "gratis give ye."

Rhemes put *gratis* in the Bible, ARV never use it but it is common in Shakespeare: "he lends out money *gratis*" (M. of V. 1. 3. 45), "corn was given them *gratis*" (Cor. 3. 1. 42), "Sin ne'er gives a fee, He *gratis* comes;" (Lucr. 914). Milton: "as St. Paul, contented to teach *gratis*" (Ox. Dict.).

ARV's *freely* is obsolete (Ox. Dict. Freely 7). To give *freely* means to give *generously* or *spontaneously*, but *dōrean* means *gratuitously*. All modern versions, except Allen, give its meaning accurately:

20 Cent. "You have received *free of cost*, give *free of cost*."

Weymouth "you have received *without payment*, give *without payment*."

Baptist "As a gift ye received, as a gift impart."

Rhemes put *impart* in the Bible (Rom. 1:11). ARV use it.

9 Do NOT possess gold, nor silver, nor money in your purses: 10 nor a scrip

PROVIDE NEITHER gold, nor silver, nor brass in your purses, nor scrip

GET YOU NO gold, nor silver, nor brass in your purses; no WALLET

for the way, neither two coats, neither shoes, neither rod, for the

for your journey, neither two coats, neither shoes, nor yet STAVES: for the

for your journey, neither two coats, nor shoes, nor staff: for the

workman is worthy of his meat.

workman is worthy of his meat.

laborer is worthy of his FOOD.

10 AV "nor *yet staves*". Bishops' Bible dropped Tyndale's *yet*, AV kept it and introduced the plural *staves*. The Gk is singular.

11 And into whatever city or town YOU shall enter, inquire who in it
 And into whatever city or town ye shall enter, enquire who in it
 And into whatever city or village ye shall enter, SEARCH OUT who in it

is worthy: and there TARRY till YOU go FORTH.

is worthy; and there abide till ye go thence.

is worthy; and there abide till ye go forth.

11 Rhemes "you shall enter". Tyndale substituted *come*, Coverdale's diglot and Rhemes restored *enter*.

Rhemes "who in it is worthy". Tyndale made it "who is worthy in it" which was used until Rhemes restored the Gk order.

Rhemes "there tarry". If the sojourn is long, Rhemes likes *abide* or *remain*, if short *tarry* or *stay*: "saw where he *abode* and . . . *tarried* that day" (Jn 1:39). Shakespeare "I pray you, *tarry*: pause a day or two" (M. of V. 3.2.38).

12 And when ye ENTER into the house, salute it, saying, Peace BE to this house.

And when ye come into an house, salute it.

And AS ye enter into the house, salute it.

12 Rhemes "salute it". Tyndale's "salute the same" was the usual translation until Rhemes restored it.

Rhemes "Peace be to this house". ARV have it in Lk. 10:5. The nearest that Shakespeare has, is: "Peace be in this place" (M. of V. 1.4.6), "Now peace be here, Poor house" (Cymb. 3.6.35).

13 And if SO BE that house be worthy, your peace shall come upon it. but if it

And if the house be worthy, let your peace come upon it: but if it

And if the house be worthy, let your peace come upon it: but if it

be not worthy: your peace shall return to you. 14 And whosoever shall not

be not worthy, let your peace return to you. And whosoever shall not

be not worthy, let your peace return to you. And whosoever shall not

receive you, nor hear your words: going forth out of the house or THE city

receive you, nor hear your words, when ye depart out of that house or city,

receive you, nor hear your words, AS ye go forth out of that house or that city,

shake off the dust from your feet. 15 AMEN I say to you, it shall be more

shake off the dust of your feet. Verily I say unto you, It shall be more

shake off the dust of your feet. Verily I say unto you, It shall be more

TOLERABLE for the land of THE SODOMITES and GOMORRHEANS in the day of

tolerable for the land of Sodom and Gomorrha in the day of

tolerable for the land of Sodom and Gomorrah in the day of

judgement, than for that city. 16 Behold I send you as sheep in the midst

judgment, than for that city. Behold, I send you forth as sheep in the midst

judgement, than for that city. Behold, I send you forth as sheep in the midst

of wolves. Be ye therefore wise as serpents, and simple as doves.

of wolves: be ye therefore wise as serpents, and harmless as doves.

of wolves: be ye therefore wise as serpents, and harmless as doves.

16 Kenrick, Baptist, Goodspeed and Moffatt "*guileless as doves*", 20 Cent. *blameless*, Weymouth *innocent*, ARV and Allen *harmless*, Saxon Gospels *blithe*, *mild*. Rhemes and RVm *simple*.

17 AND TAKE HEED of men. For they will deliver you up in councils, and in
 But beware of men: for they will deliver you up to the councils, and
 But beware of men: for they will deliver you up to councils, and in
 their synagogues they will scourge you.
 they will scourge you in their synagogues;
 their synagogues they will scourge you;

18 And to presidents and to kings shall you be led
 And ye shall be brought BEFORE governors and kings
 YEA and before governors and kings shall ye be brought
 for my sake, in testimony to them and the Gentiles.
 for my sake, FOR A testimony AGAINST them and the Gentiles.
 for my sake, for a testimony to them and to the Gentiles.

18 RV's addition *yea* is not used by others. In the last verse and in this, Rhemes and RV have the Gk order, AV has Tyndale's.

Governors of the Bishops' Bible has proved acceptable, but Allen prefers *rulers*. Rhemes kept *presidents* of the old versions.

19 But when they shall deliver you up, take no thought how or what to
 But when they deliver you up, take no thought how or what ye shall
 But when they deliver you up, be not anxious how or what ye shall
 speak: for it shall be given you in that hour what to speak. 20 For it
 speak: for it shall be given you in that same hour what ye shall speak. For it
 speak: for it shall be given you in that hour what ye shall speak. For it
 is not YOU that speak, but the spirit of your Father that speaketh in you.
 is not ye that speak, but the Spirit of your Father which speaketh in you.
 is not ye that speak, but the Spirit of your Father that speaketh in you.

21 The brother ALSO shall deliver up the brother to death, and the father the
 And the brother shall deliver up the brother to death, and the father the
 And brother shall deliver up brother to death, and the father HIS
 son: and the children shall rise up against the parents, and shall WORK THEIR
 CHILD: and the children shall rise up against their parents, and cause them to BE
 child: and children shall rise up against parents, and cause them to be
 death.
 put to death.
 put to death.

21 Rhemes "work their death". ARV "working, worketh death" (Rom. 7:13. 2 Cor. 7:10).

22 and you shall be **ODIOUS** to all men for my name. but he that shall
 And ye shall be hated of all men for my name's sake: but he that
 And ye shall be hated of all men for my name's sake: but he that

PERSEVERE unto the end, he shall be saved
 endureth to the end shall be saved.
 endureth to the end, the same shall be saved.

22 Rhemes "you shall be *odious*". The author of Rhemes may have considered it stronger than *hated*. In Gen. 34:30 where he had "made me *odious*" Standard and Jewish versions prefer it to ARV's "make me *to stink*". Shakespeare "an *odious* damned lie" (Othello 5. 2. 175). AV has *odious* twice, RV three times.

Rhemes "*persevere* unto the end". Shakespeare "I will *persevere* in my course" (Lear 3.5.23), Baptist "in prayer *persevering*" (Rom. 12:12), 20 Cent. "*persevering* in prayer". Rhemes put **persevere** in the Bible, ARV never use it.

23 And when they shall persecute you in this city, flee into another. AMEN
 But when they persecute you in this city, flee ye into another: for verily
 But when they persecute you in this city, flee into the NEXT: for verily

I say to you, YOU shall not finish all the cities of Israel, till the Son
 I say unto you, Ye shall not HAVE GONE OVER the cities of Israel, till the Son
 I say unto you, Ye shall not have gone through the cities of Israel, till the Son

of man come. 24 The disciple is not above the master, nor the servant above
 of man be come. The disciple is not above his master, nor the servant above
 of man be come. A disciple is not above his master, nor a servant above

his lord. 25 It SUFFICETH the disciple that he be as his master: and the
 his lord. It is enough for the disciple that he be as his master, and the
 his lord. It is enough for the disciple that he be as his master, and the

servant as his lord. If they have called the GOODMAN of the house Beelzebub, how
 servant as his lord. If they have called the master of the house Beelzebub, how
 servant as his lord. If they have called the master of the house Beelzebub, how

much more them of his household?
 much more shall they call them of his household?
 much more shall they call them of his household!

25 Rhemes "It *sufficeth* the disciple". ARV "it *sufficeth* us" (Jn 14:8). Shakespeare "It *sufficeth* me thou art" (Tr. and Cr. 2.3.72). Now seldom used. Tynedale had: "the disciple *to be* as his master *is*, and *that* the servant *be* as his lord *is*."

26 Therefore fear ye not them. For nothing is hid,
 Fear them not therefore: for there is nothing covered,
 Fear them not therefore: for there is nothing covered,

that shall not be REVEALED: and secret, that shall not be known.
 that shall not be revealed; and hid, that shall not be known.
 that shall not be revealed; and hid, that shall not be known.

31	Fear	not	therefore:	better	are	you	than	many	sparrows.
	Fear	ye	not	therefore,	ye	are of more value	than	many	sparrows.
	Fear	not	therefore;	ye		are of more value	than	many	sparrows.

32	Every	one	therefore	that	shall	confess	me	before	men,	I	also	will	confess	
	Whosoever	therefore		shall	confess	me	before	men,	him	will	I		confess	
	Every	one	therefore	who	shall	confess	me	before	men,	him	will	I	also	confess

him	before	my	Father	which	is	in	heaven.	33	But	he	that	shall	deny	me
also	before	my	Father	which	is	in	heaven.		But	whosoever	shall	deny	me	
	before	my	Father	which	is	in	heaven.		But	whosoever	shall	deny	me	

before	men,		I	also	will	deny	him	before	my	Father	which	is	in	heaven.
before	men,	him	will	I	also	deny		before	my	Father	which	is	in	heaven.
before	men,	him	will	I	also	deny		before	my	Father	which	is	in	heaven.

33 Rhemes "he that shall *deny me* . . . I also (likewise) will *deny him*". In the Gk, Rhemes, Allen Moffatt and 20 Cent. the objects follow the verb.

ARV and Baptist's "*him will I also deny*" spoils the parallelism. This position of *also* would be suitable if it meant *in addition to*: a father might say of an incorrigible son: "I will *expell* him from home, *him will I also deny* (disown)". *In addition to* expelling, he will deny (disown) him—which is not the meaning here.

34	Do	not	ye	think	that	I	came	to	send	peace	into	the	earth:	I	came	not	to
	Think	not		that	I	am	come	to	send	peace	on		earth:	I	came	not	to
	Think	not		that	I		came	to	send	peace	on	the	earth:	I	came	not	to

send peace, but the sword.

send peace, but a sword.

send peace, but a sword.

34 Rhemes *Do not ye think*, Goodspeed "Do not think", 20 Cent. *Do not imagine*, Weymouth *Do not suppose*, ARV, Allen and Baptist *Think not*.

Rhemes "I *came* to send—I *came* not to send—I *came* to separate" (34-35). In the Gk, Saxon, Rhemes and others the same word is repeated. AV has *came* once, *am come* twice.

Jesus sends not peace but *war* for which *sword* is a common metonymy. Wittingham, Rhemes and 20 Cent. *the sword*. *Sword* is generic. Our Saviour is not sending "a (single steel) *sword*". Cf. "all that take *the sword* shall perish by *the sword*" (Mt. 26:52).

35	For I	came to	SEPARATE	man		against his	father, and the
	For I am	come to	set a	man at variance		against his	father, and the
	For I	came to	set a	man at variance		against his	father, and the

daughter against her mother, and the daughter in law against her mother in law.

daughter against her mother, and the daughter in law against her mother in law.

daughter against her mother, and the daughter in law against her mother in law:

35 Rhemes "*separate* man against", Allen "*divide* a man against", Goodspeed "*turn* a man against", Moffatt, 20 Cent. and Weymouth "*set* a man against". Baptist is the only modern versions that keeps "*set* a man *at variance* against".

36 And a man's enemies, they of his own household.
 And a man's foes shall be they of his own household.
 and a man's foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me:
 He that loveth father or mother more than me is not worthy of me:
 He that loveth father or mother more than me is not worthy of me;

and he that loveth son or daughter ABOVE me, is not worthy of me.
 and he that loveth son or daughter more than me is not worthy of me.
 and he that loveth son or daughter more than me is not worthy of me.

37 Lat. and Rhemes "mother *more than* me-daughter *above* me". The same word should be repeated, there is no good reason for variety. All moderns have *more than* twice, except "The Concordant Version" 1926, which has *above*.

38 And he that taketh not his cross, and followeth me, is not worthy
 And he that taketh not his cross, and followeth after me, is not worthy
 And he that doth not take his cross and follow after me, is not worthy

of me. 39 He that HATH FOUND his life, shall lose it: and he that HATH LOST his
 of me. He that findeth his life shall lose it: and he that loseth his
 of me. He that findeth his life shall lose it; and he that loseth his

life for me, shall find it.
 life for my sake shall find it.
 life for my sake shall find it.

39 The apostate who *found* (saved) his life shall lose it, the martyr who *lost* it shall find it. Rhemes has the past *hath found-hath lost*, Allen and 20 Cent. also have the past, *found-lost*. ARV have the present *findeth-loseth*.

"(*heurōn*). The word is really a past participle *found*. Our Lord looked back in thought to each man's past, and forward to its appropriate consummation in the future. Similarly, *he who lost* (*apolesas*)" (Vincent).

40 He that receiveth you, receiveth me, and he that receiveth me, receiveth him
 He that receiveth you receiveth me, and he that receiveth me receiveth him
 He that receiveth you receiveth me, and he that receiveth me receiveth him

that sent me. 41 He that receiveth a prophet in the name of a prophet, shall
 that sent me. He that receiveth a prophet in the name of a prophet shall
 that sent me. He that receiveth a prophet in the name of a prophet shall

receive the reward of a prophet. and he that receiveth a just man
 receive a prophet's reward; and he that receiveth a righteous man
 receive a prophet's reward; and he that receiveth a righteous man

in the name of a just man, shall receive the reward of a just man.
 in the name of a righteous man shall receive a righteous man's
 in the name of a righteous man shall receive a righteous man's

42 And whosoever shall give **drink to one of these little ones a cup**
 reward. **And whosoever shall give to drink unto one of these little ones a cup**
 reward. **And whosoever shall give to drink unto one of these little ones a cup**

of cold water, only in the name of a disciple, AMEN I say to you, he shall
of cold water only in the name of a disciple, verily I say unto you, he shall
of cold water only, in the name of a disciple, verily I say unto you, he shall

not lose his reward.

IN NO WISE lose his reward.

in no wise lose his reward.

42 Rhemes "*give drink to one etc.*" The Gk verb *potisē*, *give drink*, was split in all the other sixteenth century versions: "*give unto one of these little ones to drink*". Rhemes restored the old order.



Order of Old Testament Books

In *printed* Jewish Bibles the last book is Chronicles. But before the age of printing in Hebrew Bibles sometimes there were ten books after Chronicles (Jewish Ency. vol. 3. p. 144). "In the Prophets and Writings the order of books varies in manuscripts or among Jewish authorities" (English Jewish Version. Preface p. viii line 27). When Chronicles is the last the books seem to be arranged not chronologically but according to size (Jewish Ency. vol. 3. p. 143 line 54). In Protestant Bibles the last book is Malachi, in Catholic Machabees.



Rolls

We call a book a number of sheets fastened together. In our Saviour's time a book was a roll. It was a single strip about a foot wide and perhaps fifty or sixty feet long with a roller at each end so that it could be rolled up on one whilst it was unrolled from the other. The Bible was not written on one enormous roll; it would have been unmanageable. The Greek Old Testament probably was always written on 24 rolls; the Hebrew at first was written on 24 rolls afterwards on 22. There are 24 letters in the Greek alphabet, 22 in the Hebrew, which may have suggested the number of rolls (Jewish Ency. vol. 3. p. 151 b). In our Saviour's time the Bible looked like two dozen roller shades or two dozen records of a player piano.

To-day in the synagogues selections are read from most of the books but some books are never read: "The Pentateuchal readings are supplemented by readings from the Prophets. . . Readings from the third portion of the Bible though customary at one time have now largely fallen into disuse." (Eng. Jewish version. Preface. p. xi. line 11.)

CHAPTER 11.

Rhemes	1	And it came to pass: when Jesus had DONE	commanding his
AV		And it came to pass, when Jesus had made an end of commanding his	
RV		And it came to pass, when Jesus had made an end of commanding his	

twelve disciples, he passed from thence, to teach and	preach in their cities.
twelve disciples, he departed thence to teach and to	preach in their cities.
twelve disciples, he departed thence to teach and	preach in their cities.

2	And when John had heard in	prison the works of	Christ: sending two
	Now when John had heard in the	prison the works of	Christ, he sent two
	Now when John	heard in the prison the works of the	Christ, he sent by
	of his disciples,		
	of his disciples,		
	his disciples,		

2 Rhemes, Goodspeed, 20 Cent. and Weymouth: "heard in prison". ARV, Allen and Baptist: "heard in *the* prison". Translators do not agree as to when it is best to use or to omit the article.

3	HE said to him, Art thou he that art to come, or	look we for another?
	And said unto him, Art thou he that should come, or do we	look for another?
	and said unto him, Art thou he that cometh, or	look we for another?

3 Rhemes' "look *we*" is better than AV's "*do we* look".

The force of the Gk prefix *apo* (ver. 4) is given in Rhemes' report, which is used by all modern versions.

4	And Jesus MAKING ANSWER said to them. Go	and REPORT to
	Jesus answered and said unto them. Go	and shew
	And Jesus answered and said unto them. Go YOUR WAY and tell	
John	what	YOU have heard and seen. 5 The blind see,
John again	those things which ye DO HEAR and SEE:	The blind receive
John	the things which ye do hear and see:	the blind receive

	the lame walk, the lepers are made clean, the deaf hear,
their sight, and the lame walk, the lepers are cleansed, and the	deaf hear,
their sight, and the lame walk, the lepers are cleansed, and the	deaf hear, AND
the dead rise again, to the poor	the gospel is preached:
the dead are raised up, and the poor HAVE the gospel	preached to THEM.
the dead are raised up, and the poor have the good tidings	preached to them.

6	and blessed is he that	shall not be SCANDALIZED	in me.
	And blessed is he, WHOSOEVER shall not be offended		in me.
	And blessed is he, WHOSOEVER shall FIND NONE OCCASION OF STUMBLING		in me.

6 The Gk *skandalizō* in Rhemes is represented by *scandalize*, which ARV never use. Modern versions translate it: *cause to stumble and fall, cause to sin, is a hindrance, is a snare, repel, take offence at, give it up, fall away, turn angrily away, shock,*

greatly shock, desert, disconcert, overthrow, stagger, upset, seem incredible, falter, hurt conscience, hurt faith, lead astray into sin, etc.

7 And when they WENT THEIR WAY, Jesus began to say to the MULTITUDES
 And as they departed, Jesus began to say unto the multitudes
 And as these went their way, Jesus began to say unto the multitudes
 of John, What went YOU out into the desert to see? a reed shaken
 concerning John, What went ye out into the wilderness to see? A reed shaken
 concerning John, What went ye out into the wilderness to behold? a reed shaken
 with the wind? 8 But what went YOU out to see? a man clothed in soft
 with the wind? But what went ye out for to see? A man clothed in soft
 with the wind? But what went ye out for to see? a man clothed in soft
 GARMENTS? Behold they that ARE clothed IN soft GARMENTS, are in kings' houses.
 raiment? behold, they that wear soft clothing are in kings' houses.
 raiment? Behold, they that wear soft RAIMENT are in kings' houses.

8 Tyndale 1534 had: "*What for to see* went ye out into the wilderness? *went ye out to see* a reed...? *other* what went ye out for to see?" (7 and 8). Subsequent versions restored the old order and dropped superfluous words.

9 But what went YOU out to see? a prophet? Yea, I TELL you,
 But what went ye out for to see? A prophet? yea, I say unto you,
 But WHEREFORE went ye out? to see a prophet? Yea, I say unto you
 and more than a prophet. 10 For this is he of whom it is written, Behold
 and more than a prophet. For this is he, of whom it is written, Behold,
 and MUCH more than a prophet. This is he, of whom it is written, Behold,

I send mine angel before thy face, which shall prepare thy way before thee.
 I send my messenger before thy face, which shall prepare thy way before thee.
 I send my messenger before thy face, Who shall prepare thy way before thee.

10 The Gk *angelos* is translated sometimes *messenger* sometimes *angel*: *messenger* for ordinary men (Lk. 7:24, 9:52 Jas. 2:25), *angel* for the bishops of the Apocalypse and for the heavenly messengers. Rhemes has also *angel* of Satan (2 Cor. 12:7) and *mine angel* of the Saxon Gospels for the Baptist, for whom it seems more appropriate than for the seven bishops, but recent Catholic versions call him *my messenger*.

11 AMEN I say to you, there HATH NOT RISEN among the born of
 Verily I say unto you, Among them that are born of
 Verily I say unto you, Among them that are born of
 women a greater than John the Baptist: YET he
 women there hath not risen a greater than John the Baptist: notwithstanding he
 women there hath not arisen a greater than John the Baptist: yet he

that is the lesser in the kingdom of heaven, is greater than he. 12 And from
 that is least in the kingdom of heaven is greater than he. And from
 that is BUT LITTLE in the kingdom of heaven is greater than he. And from

the days of John THE Baptist until now, the kingdom of heaven suffereth violence,
the days of John the Baptist until now the kingdom of heaven suffereth violence,
the days of John the Baptist until now the kingdom of heaven suffereth violence,

and the violent BEAR it AWAY.

and the violent take it by force.

and men OF violence take it by force.

12 Rhemes "And from the *days* of John the Baptist until *now*". The Saxon Gospels had *days* and *now*, but Tyndale's "From the *time* of John Baptist *hitherto*" became the popular translation. Bishops' Bible kept both words, although Coverdale had *days*, but after Rhemes *time* and *hitherto* were abandoned.

13 For all the prophets and the law prophesied unto John:

For all the prophets and the law prophesied UNTIL John.

For all the prophets and the law prophesied until John.

13 John was the last Old Testament prophet. If he had written, his would have been the last Old Testament book. The Old Law ended not with Christ's birth, but with his death on the cross.

14 and if YOU will receive it, he is Elias that is for to come.

And if ye will receive it, this is Elias, which was for to come.

And if ye are willing to receive it, this is Elijah, which is to come.

14 Rhemes "Elias that *is*..to come". The Saxon Gospels had *is*, Cranmer made it *was*, Rhemes restored *is*, AV brought back the mistranslation *was*, RV again restored *is*.

15 He that hath ears to hear, let him hear. 16 AND whereunto shall I ESTEEM

He that hath ears to hear, let him hear. But whereunto shall I liken

He that hath ears to hear, let him hear. But whereunto shall I liken

this generation TO BE like? It is like to children sitting in the marketplace:

this generation? It is like unto children sitting in the markets,

this generation? It is like unto children sitting in the marketplaces,

which crying to their COMPANIONS,

and CALLING unto their fellows,

which call unto their fellows,

16 Rhemes "esteem..to be *like*? It is *like*". The old versions had *like* in both question and answer, the Saxon had the older word *gelic* in both. Elsewhere Rhemes has *likén* and *compare*: "To what shall we *likén* the kingdom of God? or to what parable shall we *compare* it?" (Mk 4:30). For *esteem* see 14:5.

Some children are shouting to *the others* (Allen), Rhemes *their companions*, ARV and Baptist *their fellows*, the rest *their playmates*.

17 say, We have piped to you, and you have not danced: we have

And saying, We have piped unto you, and ye have not danced; we have

and say, We piped unto you, and ye DID not DANCE; we

LAMENTED,	and YOU have not MOURNED.	18 For John came neither
mourned unto you, and ye have not lamented.		For John came neither
wailed,	and ye DID not MOURN.	For John came neither

eating nor drinking: and they say, He hath a devil.	19 The Son of man came
eating nor drinking, and they say, He hath a devil.	The Son of man came
eating nor drinking, and they say, he hath a devil.	The Son of man came

eating and drinking, and they say, Behold a man THAT is a glutton and a
eating and drinking, and they say, Behold a man GLUTTONOUS, and a
eating and drinking, and they say, Behold, a gluttonous man, and a

winedrinker, a friend of publicans and sinners. And wisdom is justified of her
WINEBIBBER, a friend of publicans and sinners. But wisdom is justified of her
winebibber, a friend of publicans and sinners! And wisdom is justified by her

children.

children.

WORKS.

19 Rhemes "a man that is a *glutton*". The Gk is *phagos* (a glutton), the Lat. *vorax* (gluttonous). Rhemes translates the Gk, AV the Lat. but although a *man gluttonous* is good Lat. a literal translation of *homo vorax*, it is poor English. RV gave it an English form, a *gluttonous man*, but no modern version uses it: five have a *glutton*, Weymouth "See this man! *given to gluttony and tippling*".

Rhemes, Baptist and 20 Cent. a *wine drinker*, Goodspeed a *drinker*, Moffatt a *drunkard*. Allen keeps ARV's *winebibber* but no other modern version does.

20 Then began he to upbraid the cities, wherein were done THE most of his
Then began he to upbraid the cities wherein most of his
Then began he to upbraid the cities wherein most of his

miracles	for THAT they HAD not DONE penance.	21 Woe to
MIGHTY works were done, because they repented not:		Woe unto
mighty works were done, because they repented not.		Woe unto

thee Corozain, woe to thee Bethsaida: for if in Tyre and Sidon had
thee, Chorazin! woe unto thee, Bethsaida! for if the MIGHTY works, which
thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had

been WROUGHT the miracles	that have been WROUGHT in you,
were done in you,	had been done in Tyre and Sidon,
been done in Tyre and Sidon which	were done in you,

they had done penance in haircloth and ashes long ago.

they WOULD HAVE repented long ago in sackcloth and ashes.

they would have repented long ago in sackcloth and ashes.

21 Rhemes has the Gk order: "in Tyre and Sidon-in you".

22 RV: *Howbeit*. As an adv. (nevertheless) it is archaic: as a conj. (although) it is obsolete. (Ox. Dict. and Fowler. Mod. Eng. Usage.)

22 But nevertheless, I say to you, it shall be MORE TOLERABLE for Tyre and
 But I say unto you, it shall be more tolerable for Tyre and
 HOWBEIT I say unto you, it shall be more tolerable for Tyre and

Sidon in the day of judgement, than for you. 23 And thou Capharnaum, shalt
 Sidon at the day of judgment, than for you. And thou, Capernaum, which
 Sidon in the day of judgement, than for you. And thou, Capernaum, shalt

thou be exalted up to heaven? thou shalt COME down EVEN UNTO hell.
 art exalted unto heaven, shalt [be brought] down to hell:
 thou be exalted unto heaven? thou shalt go down unto HADES:

for if in Sodom had been WROUGHT the miracles that have
 for if the MIGHTY works, which have been done in thee, had
 for if the mighty works had been done in Sodom, which WERE
 been WROUGHT in thee, PERHAPS IT had remained unto this day.
 been done in Sodom, it WOULD have remained until this day.
 done in thee, it would have remained until this day.

23 Rhemes "*even unto hell*". Gk: *heōs*. Weymouth "*Even to Hades*". ARV
 "*even unto death*" (Mt. 26:36).

24 But NOTWITHSTANDING I say to you, that it shall be MORE TOLERABLE for
 But I say unto you, That it shall be more tolerable for
 HOWBEIT I say unto you, that it shall be more tolerable for

the land of Sodom in the day of judgement, than for thee. 25 At that time
 the land of Sodom in the day of judgment, than for thee. At that time
 the land of Sodom in the day of judgement, than for thee. At that SEASON

Jesus answered and said. I CONFESS to thee O Father Lord of heaven and earth,
 Jesus answered and said, I thank thee, O Father, Lord of heaven and earth,
 Jesus answered and said, I thank thee, O Father, Lord of heaven and earth,

because thou hast hid these things from the wise and prudent, and
 because thou hast hid these things from the wise and prudent, and
 that thou DIDST HIDE these things from the wise and understanding, and

hast REVEALED them to little ONES.
 hast revealed them unto babes.
 DIDST REVEAL them unto babes:

25 RV "at that *season*". Baptist keeps it, the rest prefer *time*.

26 YEA Father: for so HATH it WELL pleased thee. 27 All things
 Even so, Father: for so it SEEMED good IN THY SIGHT. All things
 yea, Father, for so it was well-pleasing in thy sight. All things

are DELIVERED me of my Father. And no man knoweth the Son but
 are delivered unto me of my Father: and no man knoweth the Son, but
 have been delivered unto me of my Father: and no one knoweth the Son, SAVE

the Father: neither	DOTH any	KNOW	the Father, but	the Son, and
the Father; neither	knoweth any	man	the Father, save	the Son, and he
the Father; neither	doth any	know	the Father, save	the Son, and he

to whom IT SHALL PLEASE	the Son	to reveal.
to whomsoever	the Son will	reveal him.
to whomsoever	the Son WILLETH	to reveal him.

27 Rhemes "*it shall please* the Son", Baptist "*the Son is pleased*", Allen *wills*, the rest, *may choose* or *chooses*.

28 Come ye to me	all	that labour, and are	BURDENED,	and I will refresh
Come unto me,	all ye that	labour and are	heavy laden, and I will	GIVE
Come unto me,	all ye that	labour and are	heavy laden, and I will	give

you.

you REST.

you rest.

28 Rhemes "Come ye to me all that labour". Cardinal Fisher 1508 had: "Therefore, blessed Lord, say unto us, 'Come ye unto Me,' " (1.91. last line). Rhemes thought that this position of the pronoun made the most loving greeting.

The *labour* is not digging, but carrying loaded yokes:

"Now thy proud neck bears half my *burden'd yoke*;

From which even here I slip my wearied head." (Rich. III 4.4. 111.)

Rhemes "and are *burdened*" with the load tied to the yoke. Rhemes put *burdened* in the Bible. All moderns, except Baptist, adopted it. The corresponding noun (ver. 30) debars AV's *heavy laden*, for which, perhaps, Fisher's paraphrase or reference to this verse, was indirectly, responsible: "All ye that labour. .bear *heavy*. .and be *laden*" (1.91.29 and 36). Tyndale 1526 kept *laden*, AV put *heavy* before it. The notes of the AV translators were not kept, so we do not know all the sources from which they borrowed.

Rhemes "and I will *refresh* you". *Refresh* is used by Wiclif, Fisher, Rhemes, Allen and Moffatt. The poor toilers refreshed will continue to labor:

"Labour shall *refresh* itself with hope" (Hen. V 2.3.37).

AV's *give you rest* is unsuitable. Jesus is not speaking of *rest* but of *refreshment*, and of an *exchange*, a light for a heavy burden.

29 Take UP	my yoke upon you, and learn of me, BECAUSE I am meek, and
Take	my yoke upon you, and learn of me; for I am meek and
Take	my yoke upon you, and learn of me; for I am meek and

HUMBLE of heart: and YOU shall find rest to your souls.

lowly in heart: and ye shall find rest unto your souls.

lowly in heart: and ye shall find rest unto your souls.

29 Rhemes "because I am meek, and *humble in heart*". Moffatt *humble of heart*, Allen *humble-hearted*. ARV omit the comma, which Rhemes has after *meek*.

"So the text 'For I am meek and lowly in heart' is commonly perverted in our Bibles for want of a comma after *meek*. The Saviour did not say he was *meek in heart*: The Greek may be very literally rendered thus: 'For gentle am I, and humble in heart.' " (Brown Gram. of Eng. Grams. p. 436. Obs. 10.)

Allen "you shall find *refreshment* for your souls". Moffatt "you will find your souls *refreshed*". *Refresh* in the last verse calls for the same word in this. Our Saviour is quoting Jer. 6:16 where the author of Rhemes has "you shall find *refreshing* for your souls". But here, Rhemes and all the others have *rest*.

In Shakespeare *rest* sometimes means "Restored vigour or strength" (refreshment?) (Ox. Dict. *Rest sb*¹. 3 d.) but our translators do not use it in that sense.

Your *souls*, means, your *selves*. A common Hebraism (Knabenbauer).

30 For my yoke is sweet, and my burden light.

For my yoke is easy, and my burden is light.

For my yoke is easy, and my burden is light.

30 Rhemes "For my yoke is *sweet*". *Sweet* is the *Lord* and so is his *yoke*. The Saxon Psalms A.D. 825 had: "*swote* and *reht*" (*sweet* and *right*, is the *Lord*. Ox. Dict. *Sweet* 9 a), and the Saxon Gospels 950 "my yoke is *sweet*". In both it means *good* or *kindly*, and in our prayers: "My *sweetest* Jesus be not my judge but my Saviour". This meaning seems to have died out amongst Protestants although as adjective or adverb *sweet* is so widely used: "The stars, Which on thy cradle beamed so brightly *sweet*" (Shelley. Q. Mab vi 73). In the Rushworth Saxon Gospels 975 the yoke is *winsome*.

Tyndale's *easy*, is, "Not a satisfactory rendering" (Vincent). RV keeps it here, but everywhere else translates the Gk word *good*, *goodness*, *gracious* or *kind*.

Rhemes "and my *burden* light." In ver. 28 we had *pe-phort-ismenoi* (burdened), here we have its corresponding noun *phort-ion* (burden). If the participle is translated *heavy laden*, the noun should be *heavy load*:

28 Come ye *burdened* 29 take up my yoke, 30 my *burden* (is) light.
Come ye *heavy laden*, take my yoke, my *heavy load* is light.



CHAPTER 12.

Rhemes	1 At that time	Jesus went	through the corn
AV	At that time	Jesus went on the sabbath day	through the corn;
RV	At that SEASON	Jesus went on the sabbath day	through the cornfields;

on the sabbath: and his disciples BEING HUNGRY, began to pluck the ears,
and his disciples were an hungred, and began to pluck the ears
and his disciples were an hungred, and began to pluck ears
and to eat.
of corn, and to eat.
of corn, and to eat.

1 Here not Rhemes but ARV have the Gk order.

2 And	the Pharisees	seeing THEM, said to him. Lo,	thy
But when	the Pharisees	saw it, they said unto him, Behold,	thy
But	the Pharisees	when THEY saw it, said unto him, Behold,	thy

disciples do that which is not lawful for them to do ON the sabbath DAYS.
disciples do that which is not lawful to do upon the sabbath day.
disciples do that which it is not lawful to do upon the sabbath.

2 The old versions and Tyndale had *sabot*, Coverdale and Rhemes *sabbath*, Wittingham *sabbath* the spelling used to-day.

3 But he said to	them, Have you not read what David did	when he was an
But he said unto them,	Have ye not read what David did,	when he was an
But he said unto them,	Have ye not tead what David did,	when he was an

hungred, and they that were with him:
hungred, and they that were with him;
hungred, and they that were with him;

3 "Have ye not *read*". The Pharisees *read* Hebrew. Six times in St. Matthew Jesus uses the word in answering those accusing, tempting or questioning him; once he has it in the third person: "he that *readeth*, let him understand" (24:15), an ironical reference to his learned opponents who could read but who would not understand.

4 how	he entered into the house of God, and did eat the loaves	of proposition,
How	he entered into the house of God, and did eat the	shewbread,
how	he entered into the house of God, and did eat the	shewbread,

which it was not lawful for him to eat, NOR for them that were with him, but
which was not lawful for him to eat, neither for them which were with him, but
which it was not lawful for him to eat, neither for them that were with him, but
for priests only?
only for the priests?
only for the priests?

4 Rhemes "eat the *loaves of proposition*". The old versions had it, others also: "the holy bread called the *loaves of proposition*" (Cent. Dict. Proposition 6). Allen's *bread of the setting forth*, has the same meaning. Baptist is the only modern version that keeps *show-bread*, the common sixteenth century name. These hidden loaves which the people never saw, were not for *show*. Seeking a better name, Goodspeed has *presentation Loaves*, Weymouth *Presented Loaves*, Moffatt *Loaves of the Presence*, 20 Cent. *consecrated bread*.

AV "*which* was not lawful. *to eat*".

"Here. *which* ought to be in the objective case. *but* the omission of. *it* makes this relative the nominative to. *was*. *and* leaves. *to eat* without any regimen. This is not ellipsis but error." (Brown, Gram. of Eng. Grams. p. 572 Obs. 9.) Rhemes has *it* here, Kenrick, RV and others have it in ver. 2.

5 Or have ye not read in the Law, that on sabbath DAYS the priests in
Or have ye not read in the law, how that on the sabbath days the priests in
Or have ye not read in the law, how that on the sabbath day the priests in

the temple DO break the sabbath, and are without blame?

the temple PROFANE the sabbath, and are blameless?

the temple profane the sabbath, and are GUILTLESS?

5 ARV "*how that* on the sabbath". ARV kept Tyndale's *how that* although Rhemes had corrected it. No modern version has *how that*. "The adverb *how* should not be used before the conjunction *that*, nor instead of it:.. This is a vulgar error." (Brown. Gram. of Eng. Grams. p. 667 Note V.)

6 but I TELL you that THERE is here a greater than the temple.
But I say unto you, That in this place is one greater than the temple.
But I say unto you, that one greater than the temple is here.

6 "The correct reading makes the adjective neuter" (Vincent). Baptist has the masc. *one greater*, the other modern versions, like Rhemes, have the neuter:

Rhemes "a greater than the temple"

Goodspeed "*something greater* than the Temple"

Weymouth "*that which is greater* than the Temple"

In comparisons, only what is common to both can be mentioned: John is a taller *man* than James, but not a taller *man* (or taller *one*) than the desk, because the desk is not a man.

Comparing Jesus with men, we may call him "*One greater than Jonah—One greater than Solomon*" (Baptist 41-42). They are great *ones* (persons), Jesus is a greater *one*, but we cannot call him a greater *one* (person) than the temple, because it is not a great *one* in this sense, but a great *thing*.

7 And if YOU DID KNOW what it is, I will mercy, and not sacrifice:
BUT if ye had KNOWN what this meaneth, I will have mercy, and not sacrifice,
But if ye had known what this meaneth, I desire mercy, and not sacrifice,

you would never have condemned the innocents.

ye would not have condemned the GUILTLESS.

ye would not have condemned the guiltless.

7 Douay: the *innocent*.

8 For the Son of man is Lord	of the sabbath also.	9 And when he HAD
For the Son of man is Lord [even]	of the sabbath day.	And when he WAS
For the Son of man is lord	of the sabbath.	And he

passed from thence, he came into their synagogue.	10 And behold there
departed thence, he went into their synagogue:	And, behold, there
departed thence, and went into their synagogue:	and behold,

was a man which had a	withered hand, and they asked him saying,
was a man which had [his] hand withered.	And they asked him, saying,
a man having a	withered hand. And they asked him, saying,

Whether is it lawful to CURE on the sabbaths?	that they might accuse him.
Is it lawful to heal on the sabbath days?	that they might accuse him.
Is it lawful to heal on the sabbath day?	that they might accuse him.

10 Rhemes "*Whether* it is lawful". "The *ei* can hardly be rendered into English. It gives an indeterminate, hesitating character to the question" (Vincent). Rhemes and 20 Cent. represent it by *whether*.

11 But he said to them, What man shall there be of	you, that shall have
And he said unto them, What man shall there be among you, that shall have	
And he said unto them, What man shall there be of	you, that shall have

one sheep: and if THE SAME fall into a ditch on the sabbaths,	will he not take
one sheep, and if it fall into a pit on the sabbath day,	will he not LAY
one sheep, and if this fall into a pit on the sabbath day,	will he not lay

hold and lift it up?	12 How much better is a man more than a
hold ON it, and lift it out?	How much then is a man better than a
hold on it, and lift it out?	How much then is a man OF more VALUE than a

sheep? therefore it is lawful on the sabbaths to do a good deed.
sheep? Wherefore it is lawful to do well on the sabbath
sheep! Wherefore it is lawful to do good on the sabbath

13 Then he saith to the man, Stretch forth thy hand. and he stretched
days. Then saith he to the man, Stretch forth thine hand. And he stretched
day. Then saith he to the man, Stretch forth thy hand. And he stretched

it forth, and it was restored to health even as the other.
it forth; and it was restored whole, like as the other.
it forth; and it was restored whole, as the other.

13 Rhemes and Baptist "restored to health". Allen is the only modern that keeps ARV's "restored *whole*". AV's "like as" is obsolete.

14 And the Pharisees going forth made a CONSULTATION against him, how
Then the Pharisees went out, and held a council against him, how
BUT the Pharisees went out, and took counsel against him, how

they might destroy him.

they might destroy him.

they might destroy him.

14 Rhemes "made a *consultation*". Baptist "held a *consultation*". Rhemes put *consultation* in the Bible. ARV use it in Mk 15:1.

15 But Jesus KNOWING it, RETIRED from thence: and many

But when Jesus **knew** it, he WITHDREW HIMSELF from thence: and great

And Jesus PERCEIVING it withdrew from thence: and many

followed him, and he CURED them all.

multitudes followed him, and he healed them all;

followed him; and he healed them all,

15 Rhemes "Jesus *knowing* it". Gk: *gnous*, the present participle. AV's "when Jesus *knew* it" implies that some time elapsed before he became aware of it.

Divine and human knowledge of Jesus

That of his divine nature is infinite that of his human soul is not; it does not embrace the whole world of possible beings that might but never will be, but from his conception it knew all things past, present, and to come. It was an eye-witness to what the prophets knew only by revelation "we testify what *we have seen*" (Jn 3:11). In the crib this plot was present to his human mind.

RV "Jesus *perceiving* it." We have percepts of the senses concepts of the mind. *Perceive* (*per capio*) is suitable for knowledge coming through the senses but not for Christ's divine or for his unchanging human knowledge. For those however who limit his knowledge, *perceive* may be a good word to express their views. There are texts such as "thou knowest *all things*" (Jn 16:30) and others about his not knowing and his growth in wisdom (Mt. 13:32. Lk. 2:52). The latter that seem to neutralize the former make the deepest impression on many Protestant minds.

The Catholic Church knew Christ on earth she knows what he taught her about himself, and the cleverest objections drawn from the New Testament, which was written by her children, cannot affect her belief.

16 and he charged them that they should not DISCLOSE him.

And charged them that they should not make him known:

and charged them that they should not make him known:

16 Rhemes "*disclose* him" i.e. make him known. Goodspeed "*disclose* this to thee" (Mt. 16:18). ARV have it in Is. 26:21.

17 That it might be fulfilled which was spoken by Esay the prophet, saying,

That it might be fulfilled which was spoken by Esaias the prophet, saying,

that it might be fulfilled which was spoken by Isaiah the prophet, saying,

18 Behold my servant whom I have chosen, my beloved in whom my soul hath

Behold my servant, whom I have chosen; my beloved in whom my soul is

Behold, my servant whom I have chosen; My beloved in whom my soul is

well liked. I will put my spirit upon him, and judgement to

well pleased: I will put my spirit upon him, and he shall shew judgment to

well pleased: I will put my Spirit upon him, And he shall declare judgement to

the Gentiles shall he shew.	19 He shall not	CONTEND,	nor cry OUT,	Neither
the Gentiles.	He shall not strive,	not cry;		neither
the Gentiles.	He shall not strive,	nor cry ALOUD;		neither

shall any man hear in the streets his voice.

shall any man hear his voice in the streets.

shall any one hear his voice in the streets.

19 Rhemes and 20 Cent. have *contend*, Goodspeed, Moffatt and Weymouth *wrangle*, ARV, Allen and Baptist *strive*, which is not so good since it has lost its sense of strife (Ox. Dict. Strive 9) but Rhemes has it elsewhere. The Gk word means to *quarrel, contend, wrangle*. Rhemes put *wrangle* in the Bible (2 Tim. 2:24). ARV never use it but RV has *wranglings*. Shakespeare "Let us not *wrangle*" (J. Cæs. 4.2.45).

The quotation is from Is. 42:2. There, in St Matthew and in Rhemes the sentence ends with *his voice*; in most versions it ends with *the streets*.

20 THE reed bruised	he shall	not break, and smoking flax he shall	not
A bruised reed	shall he not break, and smoking flax	shall he not	
A bruised reed	shall he not break, And smoking flax	shall he not	

EXTINGUISH: till he cast forth judgement unto victory.

quench, till he send forth judgment unto victory.

quench, Till he send forth judgement unto victory.

20 The Gk order "reed *bruised* he shall not break" stresses the important word and the closeness of *bruised* and *break* is pleasing to the ear. The reed *bruised*, is the crushed or stricken man: "A wretched soul, *bruised* with adversity" (Com. of Err. 2.1.34). He is the smouldering flax or wick; hope almost extinguished:

"My oil-dried lamp and time-bewasted light

Shall be extinct with age and endless night;

My inch of taper will be burnt and done," (Rich. II 1.3.221).

Rhemes put *extinguish* in the Bible: "*extinguish* all the fiery darts" (Eph. 6:16), "The Spirit *extinguish* not" (1 Th. 6:19), "*extinguished* the force of fire" (Heb. 11:34). AV never used it, but RV, Jewish version and others adopted it. Instead of AV's "I shall *put thee out*" (Ex. 32:7), they have "I shall *extinguish thee*".

ARV's inversions "*shall he not break*", "*shall he not quench*", are needed in questions but not here. No modern versions have them. They have: *he shall not*, or, *he will not*. But inversion is proper when the negative is put first: "He will not. .break, *Nor will he quench*" (Weymouth).

21 And in his name the Gentiles shall hope.

And in his name shall the Gentiles trust.

And in his name shall the Gentiles hope.

21 Rhemes "shall *hope*". Tyndale substituted *trust* which was kept by subsequent versions, and by AV even after Rhemes had restored *hope*.

Rhemes "the Gentiles *shall hope*." RV "*shall* the Gentiles *hope*." Rhemes, Goodspeed and Moffatt keep auxiliary and verb together, the others separate them.

22 RV "he healed him, *insomuch that*" i.e. *to such an extent that* (Ox. Dict. Insomuch 3). Modern versions do not use it. In St Matthew Rhemes has it once, RV five times.

22 Then was offered to him one possessed with a devil, blind and dumb: and
 Then was brought unto him one possessed with a devil, blind, and dumb: and
 Then was brought unto him one possessed with a devil, blind and dumb: and

he CURED him, so that he spake and saw. 23 And
 he healed him, insomuch that the [blind and] dumb both spake and saw. And
 he healed him, insomuch that the dumb MAN spake and saw. And

all the MULTITUDES were amazed, and said, Whether this be the son of David?
 all the people were amazed, and said, Is not this the son of David?
 all the multitudes were amazed, and said, Is this the son of David?

24 But the Pharisees hearing it, said, This fellow casteth not out
 But when the Pharisees heard it, they said, This fellow DOTHT not CAST out
 But when the Pharisees heard it, they said, This man doth not cast out

devils but in Beelzebub the prince of the devils.

devils, but by Beelzebub the prince of the devils.

devils, but by Beelzebub the prince of the devils.

24 The old versions had "casteth *not* out fiends". Tyndale made it "driveth the devils *no nother wyse* out" (Bishops' Bible "*no otherwise* out"). Rhemes restored the old negative and the old order of words.

25 And Jesus KNOWING their COGITATIONS, said to them. Every kingdom
 And Jesus knew their thoughts, and said unto them, Every kingdom
 And knowing their thoughts he said unto them, Every kingdom

divided against itself shall be MADE desolate: and every city or house

divided against itself is brought to DESOLATION; and every city or house

divided against itself is brought to desolation; and every city or house

divided against itself, shall not stand.

divided against itself shall not stand:

divided against itself shall not stand:

25 Rhemes "their *cogitations*". A more perfect translation of the Gk word than *thoughts*. "In every instance, both of the noun and verb, the sense is *pondering* or *thinking out*" (Vincent vol. 4. p. 428). Shakespeare: "this breast of mine hath buried. . worthy *cogitations*" (J. Cæs. 1.2.50). But those of the Pharisees were like Satan's. Milton pictures him "Fixt in *cogitation* deep" (P.L. iii 629). AV has it in Dan. 7:28 but it is now uncommon.

Rhemes: *made desolate*. "Razeth your cities, and subverts your towns.. *makes them desolate*" (1 Hen. VI 2.3.65). "*Brought to desolation*" is not in Shakespeare.

26 And if Satan cast out Satan, he is divided against himself: how then shall
 And if Satan cast out Satan, he is divided against himself; how shall
 and if Satan casteth out Satan, he is divided against himself; how then shall

his kingdom stand?

then his kingdom stand?

his kingdom stand?

26 *Satan* means *adversary*: in the Old Testament often a human adversary (Ox. Dict. *Satan*). The angel of the Lord (Num. 22:22-23), David (1 Sam. 29:4) and others are called *satans*. When the devil is the opponent the Hebrew word usually is retained, otherwise it is translated *adversary*. St Peter is the only exception. Most versions have: "Get behind me, *Satan*" (Mt. 16:23), but Weymouth translates: "Get behind me, *Adversary*".

Rhemes "how *then* shall his kingdom *stand*?" *Then* is a conj. In AV's misplacement, "how shall *then*", it looks like an adv. of time.

Stand of the Saxon Gospels, Tyndale replaced by *endure* (fr. O French *endurer*, Lat. *indurare*). It was the usual word until Rhemes restored *stand*.

27 And if I in Beelzebub cast out devils: your children in whom do	THEY
And if I by Beelzebub cast out devils,	by whom do your children
And if I by Beelzebub cast out devils,	by whom do your sons

cast out? Therefore they shall be your judges.
 cast them out? therefore they shall be your judges.
 cast them out? therefore shall they be your judges.

27 Saxon Gospels: "And if I". Tyndale made it "Also if I". Bishops' Bible 1589 kept *also* although Coverdale's diglot, Taverner and Rhemes had restored *and*.

Rhemes "if I in *Beelzebub*. . your children in whom. . ? In this, the Gk order, the parallelism is perfect. Their children are the Jewish exorcists.

28 But if I in the Spirit of God do cast out devils,	then is
But if I cast out devils by the Spirit of God, then	
But if I by the Spirit of God cast out devils,	then is

the kingdom of God come UPON you.
 the kingdom of God is come unto you.
 the kingdom of God come upon you.

28 In the Gk, Rhemes and others "the spirit of God" preceeds "cast out devils". Rhemes "*is. . come* upon you". "The verb *is. . to arrive at. . sometimes to anticipate. .* Here with a suggestion of the latter. . also conveyed by. . 'come upon'. It has come upon you before you expected it" (Vincent). RV follows Rhemes.

29 Or how can a man enter into the house of the strong,	and
Or else how can one enter into a strong man's house, and	
Or how can one enter into the house of the strong man,	and

RIFLE his vessel, UNLESS he first bind the strong? and then he WILL
 spoil his goods, except he first bind the strong man? and then he will
 spoil his goods, except he first bind the strong man? and then he will

RIFLE his house.
 spoil his house.
 spoil his house.

29 Rhemes "the house of *the strong*". Here the Gk article makes a difference. AV not noticing it has "*a strong man's house*". "Christ is not citing a general illustration, but is pointing to a specific enemy-Satan" (Vincent).

A word is needed after *strong*, although there is none in the Gk. Kenrick and Spencer's "the strong *one*" is better than calling Satan "the strong *man*".

Rhemes "*unless* he .bind the strong". No modern version keeps ARV's *except*. Five have *unless*, 20 Cent. "*without* first securing him?"

Rhemes "he will *rifle* his house". ARV "the houses *rifled*" (Zech. 14:2). Shakespeare "we'll make you sit and *rifle* you" (T. G. of Ver. 4.1.4). The conqueror *despoils*, *rifles*, *robs* or *plunders* the house, carrying off precious vessels, gold etc. Allen keeps *spoil*, but now it commonly means to *damage*; the rest have *plunder*.

30 He that is not with me, is against me: and he that gathereth not with me,

He that is not with me is against me; and he that gathereth not with me

He that is not with me is against me; and he that gathereth not with me

scattereth. 31 Therefore I say to you, every sin and

scattereth abroad. Wherefore I say unto you, All manner of sin and

scattereth. Therefore I say unto you, Every sin and

blasphemy shall be forgiven men, but the blasphemy of the Spirit

blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost

blasphemy shall be forgiven unto men; but the blasphemy against the Spirit

shall not be forgiven.

shall not be forgiven [unto men].

shall not be forgiven.

31 Rhemes "*Therefore* I say to you". The old versions had *therefore*. Here and elsewhere Tyndale made it *wherefore*, which AV kept although Rhemes had restored the old word.

"*Therefore* for this or that reason on that account; *wherefore* for which reason on which account. . . The use of *wherefore* for *therefore* is not to be commended as it is considered a Latinism to use a relative pronoun or its derivative for a demonstrative or its derivative" (Cent. Dict. *Therefore*. 4. Syn.).

32 And whosoever shall speak a word against the Son of man, it shall be forgiven

And whosoever speaketh a word against the Son of man, it shall be forgiven

And whosoever shall speak a word against the Son of man, it shall be forgiven

him: but he that shall speak against the Holy Ghost, it shall not be forgiven

him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven

him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven

him neither in this world, nor in the world to come. 33 Either make the

him, neither in this world, neither in the world to come. Either make the

him, neither in this world, nor in that which is to come. Either make the

tree good, and his fruit good: or make the tree evil, and his fruit

tree good, and his fruit good; or else make the tree CORRUPT, and his fruit

tree good, and its fruit good; or make the tree corrupt, and its fruit

evil. for of the fruit the tree is known.

CORRUPT: for the tree is known by his fruit.

corrupt: for the tree is known by its fruit.

33 The useless tree and fruit in Saxon and Rhemes are called *evil*, in ARV and Baptist *corrupt*, Allen and Moffatt *rotten*, Goodspeed *bad*, 20 Cent. *worthless*, Weymouth *poisonous*. RV dropped AV's *else*.

In the Gk, Rhemes, Allen and Baptist the sentence ends with *known*.

34 You vipers' BROODS, how can you speak good things,
O generation of vipers, how can ye, BEING evil, speak good things?
Ye OFFSPRING of vipers, how can ye, being evil, speak good things?

WHEREAS YOU are evil? for of the abundance of the heart the mouth speaketh.
for out of the abundance of the heart the mouth speaketh.
for out of the abundance of the heart the mouth speaketh.

34 Rhemes "whereas *you are evil*?" ARV misplace the emphasis and weaken the interrogation by ending with *good things*? Rhemes, Moffatt and Weymouth, like the Gk, end with, *you are evil*?

35 A good man out of A good treasure bringeth forth good
A good man out of the good treasure [of the heart] bringeth forth good
The good man out of HIS good treasure bringeth forth good

things: and an evil man out of an evil treasure bringeth forth evil things.
things: and an evil man out of THE evil treasure bringeth forth evil things.
things: and the evil man out of his evil treasure bringeth forth evil things.

36 But I say unto you, that every idle word that men shall speak, they shall
But I say unto you, That every idle word that men shall speak, they shall
And I say unto you, that every idle word that men shall speak, they shall

RENDER AN ACCOUNT FOR IT in the day of judgement.

give account thereof in the day of judgment.
give account thereof in the day of judgement.

36 Rhemes "shall *render an account*". *Render* with *account* is not in AV, but RV has it (Lk. 16:2). Shakespeare: "Claudio shall *render* me a dear *account*" (Much Ado 4.1.337).

37 For of thy words thou shalt be justified, and of thy words thou shalt
For by thy words thou shalt be justified, and by thy words thou shalt
For by thy words thou shalt be justified, and by thy words thou shalt

be condemned. 38 Then answered him certain of the scribes and
be condemned. Then certain of the scribes and of the
be condemned. Then certain of the scribes and

Pharisees, saying, Master, we would see a sign FROM thee.
Pharisees answered, saying, Master, we would see a sign from thee.
Pharisees answered him, saying, Master, we would see a sign from thee.

38 Rhemes "answered *him*". The pronoun is expressed in the Gk, Saxon, Rhemes and others. AV omitted it.

39 WHO answered, and said to them, The wicked and adulterous generation
 But he answered and said unto them, An evil and adulterous generation
 But he answered and said unto them, an evil and adulterous generation

seeketh a sign: and a sign shall not be given it, but the sign
 seeketh AFTER a sign; and there shall no sign be given to it, but the sign
 seeketh after a sign; and there shall no sign be given to it but the sign

of Jonas the prophet.

of the prophet Jonas:

of Jonah the prophet:

39 Rhemes, Goodspeed, 20 Cent. and Weymouth have *wicked*, the rest *evil*.

Rhemes "a sign shall *not* be given". In the Gk, Rhemes and Allen the negative is an adverb, ARV made it an adjective: "there shall *no* sign be given". The last word in the Gk, Rhemes, Allen and Baptist is *the prophet*, in the rest *Jonah*.

40 For as Jonas was in the whale's belly three days and three nights:

For as Jonas was three days and three nights in the
 for as Jonah was three days and three nights in the

so shall the Son of man be in the heart of the earth
 whale's belly; so shall the Son of man be
 belly of the whale; so shall the Son of man be

three days and three nights.

three days and three nights in the heart of the earth.

three days and three nights in the heart of the earth.

40 The Gk order which the Saxon, Rhemes and Allen kept is:

Jonas-in the whale-*three days and three nights*.

Jesus-in the earth-*three days and three nights*.

Jonas and Jesus are compared, and that in which they agree, the *three days and three nights*, ends each clause. ARV's inversion emphasizes the whale's belly and the heart of the earth.

41 The men of Ninivee shall rise in the judgement with this generation, and

The men of Niniveh shall rise in judgment with this generation, and

The men of Niniveh shall STAND UP in the judgement with this generation, and

shall condemn it: because they did penance at the preaching of Jonas. And

shall condemn it: because they repented at the preaching of Jonas; and

shall condemn it: for they repented at the preaching of Jonah; and

behold more than Jonas here. 42 The queen of the south shall rise

behold, a greater than Jonas is here. The queen of the south shall rise UP

behold, a greater than Jonah is here. The queen of the south shall rise up

in the judgement with this generation, and shall condemn it: BECAUSE she came

in the judgment with this generation, and shall condemn it: for she came

in the judgement with this generation, and shall condemn it: for she came

from the ends	of the earth to hear the wisdom of Salomon, and
from the uttermost parts	of the earth to hear the wisdom of Solomon; and
from the ends	of the earth to hear the wisdom of Solomon; and

behold more than Salomon here.
 behold, a greater than Solomon is here.
 behold, a greater than Solomon is here.

42 Rhemes "*more* than Jonas-*more* than Salomon" (41-42). *More* is the usual translation of *pleion*. In comparing Jesus with the temple and with men, St Matthew has two different words *meizon* (ver. 6) and *pleion* (41-42). Rhemes, Goodspeed and 20 Cent. follow him and use two different words, *greater* there (ver. 6) *more* here (41-42). Others in both places have *greater*, Allen in both has *more*.

43 AND when an unclean spirit	shall go out of a man, he walketh
When the unclean spirit	is gone out of a man, he walketh
But the unclean spirit, when HE is gone out of the man,	PASSETH

through dry places, seeking rest, and findeth not.	44 Then he saith,
through dry places, seeking rest, and findeth none.	Then he saith,
through WATERLESS places, seeking rest, and findeth it not.	Then he saith,

I will return into my house	whence I came out. And	coming he
I will return into my house from whence I came out; and when he is come, he		
I will return into my house	whence I came out; and when he is come, he	

findeth it VACANT, swept with besoms, and TRIMMED.
findeth it empty, swept, and garnished.
findeth it empty, swept, and garnished.

44 Rhemes "*he findeth it vacant*". Allen and Moffatt keep it, Goodspeed, 20 Cent. and Weymouth have *unoccupied*. Rhemes put *vacant* in the Bible. ARV never use it but it is common in Shakespeare: "*Have left their places vacant*" (Much Ado 1.1.312). The house was furnished but uninhabited. *Vacant* or *unoccupied* is clearer than ARV and Baptist's *empty*, which might mean devoid of furniture.

Rhemes "*swept with besoms*". Saxon 950 "*mith besum geclænsad*". *Swept* alone is sufficient, it implies the *broom*, a word first used in the Bible by Moffatt 1925: "*sweep it with a broom of bale*" (Is. 14:23), ARV "*sweep it with the besom of destruction*".

Rhemes "*and trimmed*". A good word in Shakespeare's day: "*the house trimmed, rushes strewn, cobwebs swept*" (T. of S. 4.1.48), but to-day *trimming* means the carpenter's finishing work, so Allen's *adorned* is better, or *in order* of the other modern versions; none keep ARV's *garnished*. The noun and the verb *garnish* are now seldom used for houses, but are common in cookery for dish decorations: "*The roots. . . form a beautiful garnish, and are very much used as a pickle*". "*Roasted antelopes, garnished with their horns.*" (Ox. Dict. sb. 4. v. 5).

45 Then goeth he, and taketh with him	seven other spirits more wicked than
Then goeth he, and taketh with HIMSELF	seven other spirits more wicked than
Then goeth he, and taketh with himself	seven other spirits more EVIL than

himself, and they enter in and dwell there: and the last of that man BE made
 himself, and they enter in and dwell there: and the last STATE of that man is
 himself, and they enter in and dwell there: and the last state of that man BECOMETH

worse than the FIRST. So shall it be also to this wicked generation.
 worse than the first. Even so shall it be also unto this wicked generation.
 worse than the first. Even so shall it be also unto this evil generation.

45 Rhemes "taketh with him". ARV's "with himself" does not sound well with "than himself" so close to it. Allen is the only modern version that keeps it.

Fisher 1508 "bringeth with him seven others *more wicked* than himself" (Penit. Ps. 1. 75. 26). Allen and Moffatt have *worse*, Rhemes and the rest *more wicked*, RV's *more evil* is not used by others.

Rhemes "*the last* of that man". *Last* is sometimes used elliptically: "*the last* shall be first" (19:30), "*the last* she spake, was Anthony!" (Ant. and Cl. 4. 12. 29), but here although there is none in the Gk, English usage requires a noun. Fisher supplied *condition*: "that man is in far worse *condition* than he was before" (2.5.28) Weymouth likes it: "that man's *condition* becomes worse than it was at first". AV supplied *state*, the most popular word.

46 As he WAS yet speaking to the MULTITUDES, behold his mother and his
 While he yet talked to the people, behold, his mother and his
 While he was yet speaking to the multitudes, behold, his mother and his

brethern stood without, seeking to speak to him.
 brethern stood without, desiring to speak with him.
 brethern stood without, seeking to speak to him.

46 Rhemes "*seeking* to speak to him". Saxon and old versions had *seeking*, Tyndale made it *desiring*, Rhemes restored *seeking*, AV brought back *desiring*. Everywhere else in St Matthew AV translates the Gk verb correctly: "*seek* and ye shall find" (7:7). It is strange that it has *desire* in this verse, the next and Lk. 9:9. Sometimes it may have copied former versions without attending to the Gk.

AV's "speak *with* him" is seldom used. Our caricaturists have made it a Germanism: "speak *mit* him".

47 And one said unto him, Behold thy mother and thy brethern stand without,
 Then one said unto him, Behold, thy mother and thy brethern stand without,
 And one said unto him, Behold, thy mother and thy brethern stand without,

seeking thee. 48 But he answering him that told
 desiring to speak with thee. But he answered and said unto him that told
 seeking to speak to thee. But he answered and said unto him that told

him, said, Who is my mother, and who are my brethern? 49 And STRETCHING
 him, Who is my mother? and who are my brethern? And he stretched
 him, Who is my mother? and who are my brethern? And he stretched

forth his hand UPON his disciples, HE said, Behold my mother and my brethern.
 forth his hand toward his disciples, and said, Behold my mother and my brethern!
 forth his hand towards his disciples, and said, Behold, my mother and my brethern!

50 For whosoever shall do **the will of my Father, that is in heaven: he**
For whosoever shall do the will of my Father which is in heaven, the same
For whosoever shall do the will of my Father which is in heaven, he

is my brother, and sister, and mother.

is my brother, and sister, and mother.

is my brother, and sister, and mother.

50 Rhemes "*he* is my brother". Saxon and old versions had *he*, Tyndale kept it in his first edition, but in his last made it *the same*. Rhemes restored *he*, AV brought back *the same*, RV again restored *he*.



Concordant Version

This new version claims to be the most accurate of all. Sometimes it prefers Rhemes' words to those of the Revised Protestant Version. A few samples are given:

Rhemes 1582	RV 1881	Concordant 1926
1:19 dismiss her	put her away	dismiss her
2: 4 assembling	gathering	assembling
:16 perceiving	when he saw	perceiving
3:12 barn	garner	barn
4:20 leaving	left	leaving
5: 5 land	earth	land
: 8 clean	pure	clean
:14 situated on a mountain	set on a hill	situated upon a mountain
:20 that	the righteousness	that
:29 expedient	profitable	expedient
6:14 offences	trespasses	offences
7:27 against	upon	against
:29 was teaching	taught	was teaching
8: 6 boy	servant	boy
: 7 cure	heal	cure
:21 permit	suffer	permit
:32 died	perished	died
9:13 just	righteous	just
10:17 take heed	beware	take heed
:36 enemies	foes	enemies
11: 4 report to	tell	report to
what	the things which	what
:29 humble	lowly	humble
12:15 knowing it retired	perceiving it withdrew	knowing it retires
39 wicked	evil	wicked
13:46 precious pearl	pearl of great price	very precious pearl
14:14 coming	came	coming
:15 dismiss	send away	dismiss
:23 ascended	went up	ascended
:31 stretching	stretched	stretching

CHAPTER 13.

Rhemes 1	The same day	Jesus going out of the house,	sat by the
AV	The same day went	Jesus	out of the house, and sat by the
RV	On that day went	Jesus	out of the house, and sat by the

sea side.	2 And great multitudes were gathered together unto him,
sea side.	And great multitudes were gathered together unto him,
sea side.	And THERE were gathered unto him great

	INSOMUCH that he went up into a boat, and sat: and all the
	so that he went into a ship, and sat; and the whole
multitudes, so	that he ENTERED into a boat, and sat; and all the

multitude stood IN the shore,
 multitude stood ON the shore.
 multitude stood ON the beach.

3 and he spake to them many things	in parables, saying Behold
And he spake many things UNTO them	in parables, saying, Behold,
And he spake to them many things	in parables, saying, Behold,

the sower went forth to sow.
 a sower went forth to sow;
 the sower went forth to sow;

3 Rhemes and RV have the Gk order: "*spake to them many things*". AV kept Tyndale's "*spake many things unto them*".

4 And whiles he soweth, some	fell by the way side, and the fowls of the
And when he sowed, some seeds fell by the way side, and the fowls	
and as he sowed, some seeds fell by the way side, and the birds	

air DID COME and eat it.
 came and devoured them up:
 came and devoured them:

4 Gk "*en tō speirein*" pres. inf. Rhemes' "*whiles he soweth*", Weymouth's "*As he sows*" and Allen's "*during his sowing*" are closer to the Gk than ARV's "*when he sowed*". *Whiles* is archaic. "*Whiles you beguile the time*" (T. Night 3.3.41), "*Whiles lions war and battle for their dens*" (3 Hen. VI 2.5.74). RV has it in Mt. 5:25.

5 OTHERSOME ALSO fell upon	ROCKY places, where they had not much earth:
Some fell upon	stony places, where they had not much earth:
and others	fell upon the rocky places, where they had not much earth:

and	they SHOT up	INCONTINENT, because they had not deepness
and FORTHWITH	they sprung up,	because they had no deepness
and STRAIGHTWAY	they sprang up	because they had no deepness

of earth.

of earth:

of earth:

5 Rhemes' *othersome* is a co-relative of *some*: *some* by the way (ver. 4) *othersome* on rocky soil. ARV have it in Acts 17:18. Shakespeare "How happy *some* o'er *other some* can be! (M. N. Dream 1.1.226).

Rhemes "*rocky* places". AV "*stony*". "Not ground covered with loose stones, but a hard, rocky surface, covered with a thin layer of soil." (Vincent) Rhemes put **rocky** in the Bible. AV never uses it but Shakespeare does: "And thy sea-marge, sterile and *rocky-hard*," (Tempest 4. 1. 69). RV "*the rocky* places". Most translators think that the English sentence is better without the article.

Rhemes and Moffatt "shot up", AV "sprung up", RV "sprang up". RV corrected AV's *sprung* here and elsewhere. *Sprang* is the past tense, *sprung* the past participle. A teacher would class *they sprang* with *they seen, they done*, but formerly both *sprang* and *sprung* were used for the past tense.

Rhemes "*had not much earth—had not deepness of earth*". In both places the Gk, Rhemes, Allen and Goodspeed have the adverb *not*, in the second place the others prefer the adjective *no*.

ARV have, "*no root*" in ver. 6, "*not root*" in ver. 20. Rhemes and Allen have *not* in both places.

6 and AFTER the sun was up,	they	parched	and because they had not
And when the sun was up,	they	were SCORCHED;	and because they had no
and when the sun was risen,	they	were scorched;	and because they had no

root, they withered.

root, they withered away.

root, they withered away.

6 Rhemes "*they parched*". The sun sucked up all their moisture. Shakespeare: "*parch* in Afric sun" (T. and C. 1. 3. 370), "*summer's parching* heat" (2 Hen. VI 1. 1. 82).

ARV "*they were scorched*". Usually, *scorched* means burnt superficially.

The plants dried up, then shrivelled up. Rhemes "*they parched—they withered*". Allen also has *wither*, Weymouth and Goodspeed *wither up*. Shakespeare has both: "The bay trees...are all *withered*" (Rich. II 2. 4. 8), "a blasted sapling *wither'd up*" (Rich. III 3. 4. 71). ARV, Baptist, Moffatt and 20 Cent. have *wither away*, which Shakespeare never uses, but sometimes it sounds well.

7 And other fell among	thorns: and the thorns GREW	and choked them.
And some fell among	thorns; and the thorns sprung up,	and choked them:
And others fell upon the	thorns; and the thorns grew up,	and choked them:

7 Rhemes "*other (seed) fell among thorns*". *Between* the thorns or thorn seeds, not *on top of* them, so as to be lifted up by them; the thorns grew *beside* or *about* the seeds and choked them. RV and Allen have *upon*, Baptist *on*, but Rhemes, AV, Goodspeed, Moffatt and Weymouth kept the old versions' word *among*.

Rhemes, AV and Moffatt "fell among *thorns*; and *the thorns*"

Baptist "fell on *the thorns*; and *the thorns*"

A good translator will not put "the" everywhere that he sees the Gk article, but will use or omit it according to our English idiom. At first in English, a noun is often anarthrous, or takes a if singular, *afterwards* it is referred to by *the*.

The. "Marking an object as before mentioned. . (e.g. 'We keep a dog. We are fond of *the* dog') . . The ordinary use." (Ox. Dict. The. B. I. 1).

8	AND OTHERSOME	fell UPON	good ground: and	THEY YIELDED	fruit, THE ONE
	But other	fell into	good ground, and	brought forth	fruit, some
	and others	fell upon the	good ground, and	yielded	fruit, some

an hundredfold, THE other	THREESCORE, and another	thirty.	9	He that hath
an hundredfold, some	sixtyfold, some	thirtyfold.		WHO hath
a hundredfold, some	sixty, some	thirty.		He that hath

ears to hear, let him hear.	10	And his disciples came and said to	him, Why
ears to hear, let him hear.		And the disciples came, and said unto	him, Why
ears, let him hear.		And the disciples came, and said unto	him, Why

speakest thou to	them in parables?	11	WHO answered and said unto them,
speakest thou UNTO	them in parables?		He answered and said unto them,
speakest thou unto	them in parables?		And he answered and said unto them,

Because to you it is given	to know the mysteries of the kingdom of
Because it is given unto you	to know the mysteries of the kingdom of
Unto you it is given	to know the mysteries of the kingdom of

heaven: but to them it is not given.

heaven, but to them it is not given.

heaven, but to them it is not given.

11 Rhemes "*to you it is given*". This is the Gk order, AV has Tyndale's "it is given *unto you*".

Rhemes "*the mysteries of the kingdom*". Tyndale made it *secrets*, which was kept, although Coverdale's diglot had the old word, until Rhemes restored *mysteries*.

12	For HE that	hath, to him shall be given, and he shall	ABOUT:
	For whosoever hath, to him shall be given, and he shall have	MORE	abundance:
	For whosoever hath, to him shall be given, and he shall have		abundance:

but HE that	hath not, from him shall be taken away that	also which he hath.
but whosoever hath not, from him shall be taken away even that		he hath.
but whosoever hath not, from him shall be taken away even that which he hath.		

12 Rhemes "*that . . which he hath*". AV kept Tyndale's "*that he hath*" omitting *which*, although Coverdale had it.

13	Therefore in parables I speak	to them:	because	seeing
	Therefore	speak I to them in parables; because	they	seeing
	Therefore	speak I to them in parables; because		seeing

they see not, and hearing they hear not, neither do they understand:
see not; and hearing they hear not, neither do they understand.
they see not, and hearing they hear not, neither do they understand.

13 Rhemes has the Gk order "Therefore in parables".

Rhemes and all modern versions have *I speak*, ARV kept Tyndale's *speak I*.

Rhemes "seeing *they see not*—hearing *they hear not*". AV's "*they seeing see not*"; separating subject and predicate, spoils the parallelism.

14 and the prophesy of Esay is fulfilled in them, which saith,
 And in them is fulfilled the prophesy of Esaias, which saith,
 And unto them is fulfilled the prophesy of Isaiah, which saith,

With hearing shall you hear, and you shall not understand: and seeing
 By hearing ye shall hear, and shall not understand; and seeing
 By hearing ye shall hear, and shall IN NO WISE understand; And seeing

shall you see, and you shall not see. 15 For the heart of this
 ye shall see, and shall not perceive: For this
 ye shall see, and shall IN NO WISE perceive: For this

people is waxed gross, and with their ears they HAVE heavily heard, and
 people's heart is waxed gross, and their ears are dull of hearing, and
 people's heart is waxed gross, and their ears are dull of hearing, And

their eyes they have SHUT: lest at any time they MAY see with their
 their eyes they have closed; lest at any time they should see with their
 their eyes they have closed; Lest haply they should PERCEIVE with their

eyes, and hear with their ears, and understand with their heart and
 eyes, and hear with their ears, and should understand with their heart, and
 eyes, And hear with their ears, And understand with their heart, And

be converted, and I MAY heal them.
 should be converted, and I SHOULD heal them.
 should turn AGAIN, And I should heal them.

15 Our Lord is quoting Is. 6:10 where Rhemes and ARV have the same words:
 "make their ears *heavy* and *shut* their eyes". There ARV like *heavy* and *shut*,
 here *dull* and *closed*. Rhemes likes *shut* in both places.

16 But blessed are your eyes BECAUSE they DO see, and your ears BECAUSE they
 But blessed are your eyes, for they see: and your ears, for they
 But blessed are your eyes, for they see; and your ears, for they

do hear.
 hear.
 hear.

16 Rhemes "your eyes *because* they *do* see—your ears *because* they *do* hear".
Because of Rhemes and Baptist is stronger than *since* or *for*.
Do of Rhemes and Goodspeed emphasizes the verb.

17 For AMEN I say to you, that many prophets and just men have
 For verily I say unto you, That many prophets and righteous men have
 For verily I say unto you, that many prophets and righteous men

desired to see the things that you see, and have not seen them: and to hear
 desired to see those things which ye see, and have not seen them; and to hear
 desired to see the things which ye see, and saw them not; and to hear

the things that you hear, and have not heard them. 18 Hear you therefore
 those things which ye hear, and have not heard them. Hear ye therefore
 the things which ye hear, and heard them not. Hear THEN ye

the parable of the sower. 19 EVERY one that heareth the word of the
 the parable of the sower. When any one heareth the word of the
 the parable of the sower. When any one heareth the word of the

kingdom and understandeth not, there cometh the wicked one, and catcheth
 kingdom, and understandeth it not, then cometh the wicked one, and catcheth
 kingdom, and understandeth it not, then cometh the evil one, and snatcheth

away that which was sown in his heart: this is he that was sown by
 away that which was sown in his heart. This is he which received seed by
 away that which HATH BEEN sown in his heart. This is he that was sown by

the way side.

the way side.

the way side.

19 AV "he which received seed". "Lit., and much better.. *He that was sown*;
 identifying the *seed* of the figure with the *man* signified" (Vincent).

20 And he that was sown UPON ROCKY places: this is he that
 But he that received the seed into stony places, the same is he that
 And he that was sown upon the rocky places, this is he that

heareth the word, and INCONTINENT receiveth it with joy,
 heareth the word, and anon with joy receiveth it;
 heareth the word and STRAIGHTWAY with joy receiveth it;

20 Rhemes "*upon rocky places*". AV "*into*". The rocky places are mentioned
 in ver. 5 and here. The Gk word in both places is *epi*. There the Great Bible
 had *upon*, here *into*. AV followed it.

Incontinently of the Bishops' Bible and Rhemes' *incontinent*, are not the words
 meaning unchaste, but two others meaning *at once*:

"I will *incontinently* drown myself" (Othello 1. 3. 307).

"he will be there *incontinent*" (Scott. Kenilworth xix).

21 yet hath he not root in himself, but is for a time: AND when THERE
 Yet hath he not root in himself, but dureth for a while: for when
 yet hath he not root in himself, but ENDURETH for a while; and when

FALLETH	tribulation	and	persecution	for	the word, he is
	tribulation	or	persecution	ariseth	because of the word,
	tribulation	or	persecution	ariseth	because of the word,

by and by SCANDALIZED.

by and by he is offended.

STRAIGHTWAY he STUMBLETH.

21 Rhemes and RV “*and* when”. AV “*for* when”. “better, *and*, for the following clause does not give a reason, but adds something” (Vincent).

Rhemes “there *falleth* tribulation”. ARV “tribulation *ariseth*”. The Gk word is *come*, but what comes may be said to arise or fall. Rhemes (Mk 4:17) “when tribulation is *risen*”. AV (Rev. 16:2) “there *fell* . . a grievous sore”.

22	And he that was sown	among	thorns,	this is he that heareth the word,
	He also that received seed	among the thorns	is he that heareth the word;	
	and he that was sown	among the thorns,	this is he that heareth the word;	

and the CAREFULNESS of this world	and the deceitfulness of riches	CHOKETH up
and the care	of this world, and the deceitfulness of riches,	choke
and the care	of the world, and the deceitfulness of riches,	choke

the word, and he BECOMETH FRUITLESS.

the word, and he becometh unfruitful.

the word, and he becometh unfruitful.

22 Slight changes make ordinary sentences beautiful:

Rhemes “And the carefulness of this world,
and the deceitfulness of riches,”

Carefulness makes the clauses balance, but in this sense it is used now only in poetry: “Low at his feet lay thy burden of *carefulness*” (Ox. Dict. *Carefulness*).

In the Gk both verbs are singular:

Rhemes “*choketh* up the word,
and he becometh fruitless.”

Rhemes put *fruitless* in the Bible. ARV never use it but Shakespeare has it five times: “the cold *fruitless* moon”, “a dream and *fruitless* vision” (M. N. Dream 1. 1. 73 and 3. 2. 371).

23	But he that was sown	UPON	good ground:	this is he that heareth the
	But he that received seed	into	the good ground	is he that heareth the
	And he that was sown	upon	the good ground,	this is he that heareth the

word, and understandeth,	and	bringeth fruit, and	YIELDETH	some
word, and understandeth	it; which also beareth	fruit, and	bringeth forth	some
word, and understandeth	it; who VERILY beareth	fruit, and	bringeth forth	some

an hundredfold, AND OTHER THREESCORE, and another thirty.

an hundredfold, some sixty, some thirty.

a hundredfold, some sixty, some thirty.

23 Rhemes “*this* is he”. Gk: *houtos* (vers. 19, 20, 22, 23). Saxon, Rhemes and RV have *this* in the four places, AV has it in only one (19) where Tyndale kept it,

"the same is he" where Coverdale had it (20), and "is he" without a pronoun, where Tyndale omitted it (22, 23). It looks as though AV sometimes copied former versions without attending to the Gk.

24 Another parable	he PROPOSED to	them, saying, The kingdom of heaven is
Another parable put he forth	unto them, saying, The kingdom of heaven is	
Another parable SET he BEFORE	them, saying, The kingdom of heaven is	

RESEMBLED to a man that sowed good seed in his field.

likened unto a man which sowed good seed in his field:

likened unto a man that sowed good seed in his field:

24 Rhemes "Another parable he *proposed* to them". Rhemes put *propose* in the Bible, ARV never use it but it is common in Shakespeare: "which. .his majesty. . did first *propose*" (Alls Well 4. 5. 78), "Consent to swear. *Propose* the oath," (Hamlet 1. 5. 152). "Before, a joy *proposed*; behind a dream." (Sonnet 129, 12.)

Rhemes "the kingdom. .is *resembled* (compared) to a man"

AV "the kingdom. .whereunto shall I *resemble* it?" (Lk. 13:18.)

Meaning *to be like* it is common: "*to resemble* a wise man" (Weymouth. Mt. 7:24), meaning *to compare* it is archaic (Ox. Dict. *Resemble* 2).

25 But when men WERE ASLEEP, his enemy came and oversowed cockle
But while men slept, his enemy came and sowed tares
but while men slept, his enemy came and sowed tares ALSO

among the wheat, and went his way.

among the wheat, and went his way.

among the wheat, and went away.

25 Rhemes: *oversowed cockle*. These two Saxon words have been used in this verse for a thousand years (Ox. Dict. *Oversow* v. 1. 2. *Cockle* 2).

Oversow is a perfect translation. "The preposition *epi*, indicates sowing over what was previously sown" (Vincent). ARV neglected it, but Weymouth revived it: "*over* the first seed he sows".

Shakespeare has *cockle* and *darnel* but not *tares*: "Sow'd *cockle* reap'd no corn" (L. L. Lost 4. 3. 383), "*Darnel*, and all the idle weeds that grow" (Lear 4. 4. 5). *Tares* is common, but, "The traditional rendering 'tares'. .is unfortunate. .the plant in the parable is not the common vetch, which has no resemblance to wheat" (Plummer. Ex. Crit. Com. on Mt. p. 192).

26 And when the blade was SHOT up, and had brought forth fruit, then
But when the blade was sprung up, and brought forth fruit, then
But when the blade sprang up, and brought forth fruit, then

appeared also the cockle.

appeared the tares also.

appeared the tares also.

26 Rhemes "*also* the cockle". This is the Gk order.

27 And the servants of the GOODMAN OF THE HOUSE coming said to him, Sir,
So the servants of the householder came and said unto him, Sir,
And the servants of the householder came and said unto him, Sir,

didst	thou not sow good seed in thy field?	Whence then hath it cockle?
didst not thou	sow good seed in thy field?	from whence then hath it tares?
didst	thou not sow good seed in thy field?	whence then hath it tares?

27 The servants ask, "Was it *not good seed* that you sowed?" *Not* modifies *good*. AV's "didst *not thou*" misplaced it. Rhemes and RV are better, but the best translation is: "Was *not the seed good* that you sowed?" (Weymouth, 20 Cent. and Goodspeed).

28 And he said to	them,	The enemy man hath done this.	And the servants
He	said unto them,	An enemy	hath done this. The servants
And he said unto them,	An enemy	hath done this.	And the servants

said to	him,	Wilt thou	we go and gather it	up?
said unto him,	Wilt thou then	that we go and gather them	up?	
say unto him,	Wilt thou then	that we go and gather them	up?	

28 Rhemes "The *enemy* man", Saxon 950 "the *fiend* man", Gk "*echthros* anthrōpos". The Gk word here is an adjective. Formerly in English *enemy* was used as an adjective as well as a noun: "his *enemy* king" (Lear 5. 3. 220), "This *enemy* town" (Cor. 4. 4. 24), "*Enemy* goods" (Ox. Dict. Enemy B. 2). In modern English it is better to omit *man*.

Enemy was not in the Saxon language. It was probably used in England in twelfth and thirteenth century French Bibles before it got into fourteenth century English Bibles.

Tyndale's "the *envious* man" was used until Rhemes restored *enemy*.

29 And he said,	No: lest	PERHAPS gathering	up the cockle,	YOU MAY
But he said,	Nay; lest	while ye gather up	the tares,	ye
But he saith,	Nay; lest	HAPLY while ye gather up	the tares,	ye

ROOT up	the wheat also together with it.
root up also the wheat	with them.
root up	the wheat with them.

29 Rhemes: *gathering up*. Saxon and old versions had *gather* or *gathering*. Tyndale made it, *go about to weed out*. *Go about* to was used until Rhemes dropped it.

All modern versions adopted Rhemes' *root up*, except Goodspeed's, which has *uproot*. Both are more concise than the old versions' *draw up by the root*.

30 Suffer both to grow	until the harvest, and in the time of	harvest
Let both	grow together until the harvest: and in the time of	harvest
Let both	grow together until the harvest: and in the time of the	harvest

I will say to the reapers,	Gather up	first the cockle, and bind IT INTO
I will say to the reapers,	Gather ye together	first the tares, and bind them in
I will say to the reapers,	Gather up	first the tares, and bind them in

bundles to burn,	but the wheat gather ye	into my barn.
bundles to burn them: but	gather the wheat into my barn.	
bundles to burn them: but	gather the wheat into my barn.	

30 Rhemes "bind. into *bundles*". The other sixteenth century versions had *sheaves*. Saxon 950 had "bindas tha *bunda*" but it must be some other word. Ox. Dict. does not give *bundle* so early an origin.

ARV's "*bind them in bundles to burn them*" is correct, but Rhemes, Moffatt and 20 cent. think that the repetition of the pronoun does not sound well in English. The last has "*tie them in bundles for burning*".

Rhemes and Allen: "but *the wheat* gather (ye)". This, the Gk order, contrasts wheat and weeds more strikingly than, "but gather *the wheat*".

31 Another parable he PROPOSED unto them, saying, The kingdom of heaven
 Another parable put he forth unto them, saying, The kingdom of heaven
 Another parable SET he BEFORE them, saying, The kingdom of heaven

is like to a mustard seed, which a man took, and sowed in his field.

is like to a grain of mustard seed, which a man took, and sowed in his field:

is like unto a grain of mustrad seed, which a man took, and sowed in his field:

31 Rhemes, Goodspeed, 20 Cent. and Weymouth: "a mustard *seed*" (a seed of the mustard plant). The man sowed a whole seed. Tyndale's "a *grain* of mustard seed", which ARV and others kept, might mean a *grain* or *particle* of a *pulverized seed*, possibly his meaning, for he calls a whole seed a *corn*, "the wheat *corn*" (Jn 12: 24), "bare *corn*" (1 Cor. 15:37). Our table mustard and mustard plasters are made from pulverized seeds.

Rhemes "*dwelt* in the branches". ARV, Allen and Baptist have *lodge*, but the rest do not like it, possibly because it is uncommon for birds. Goodspeed, Moffatt and 20 Cent. *roost*, Weymouth *build*.

32 Which is the least SURELY of all seeds: but when it is grown, it is
 Which indeed is the least of all seeds: but when it is grown, it is
 which indeed is LESS THAN all seeds; but when it is grown, it is

GREATER THAN all herbs, and is made a tree, so that the fowls of the air
 the greatest among herbs, and BECOMETH a tree, so that the birds of the air
 greater than the herbs, and becometh a tree, so that the birds of the heaven

come, and dwell in the branches thereof. 33 Another parable he spake to
 come and LODGE in the branches thereof. Another parable spake he unto
 come and lodge in the branches thereof. Another parable spake he unto
 them, The kingdom of heaven is like to leaven, which a woman took, and hid
 them; The kingdom of heaven is like unto leaven, which a woman took, and hid
 them; The kingdom of heaven is like unto leaven, which a woman took, and hid

in three measures of meal, UNTIL THE WHOLE was leavened. 34 All these things
 in three measures of meal, till the whole was leavened. All these things
 in three measures of meal, till it was all leavened. All these things

Jesus spake in parables to the MULTITUDES, and without parables
 spake Jesus unto the multitude in parables; and without a parable
 spake Jesus in parables unto the multitudes; and without a parable

he DID not SPEAK to them:
 spake he not unto them:
 spake he nothing unto them:

34 Rhemes "*in parables* to the multitudes". This is the Gk order. AV has Tyn-dale's.

35 that it might be fulfilled which was spoken by the prophet saying, I will open
That it might be fulfilled which was spoken by the prophet, saying, I will open
that it might be fulfilled which was spoken by the prophet, saying, I will open

my mouth in parables, I will utter things hidden from the
my mouth in parables; I will utter things which have been kept secret from the
my mouth in parables; I will utter things hidden from the

foundation of the world. 36 Then HAVING DISMISSED the MULTITUDES, he
foundation of the world. Then [Jesus] sent the multitude away, and
foundation of the world. Then he left the multitudes, and

came into the house, and his disciples came unto him, saying, Expound us
went into the house: and his disciples came unto him, saying, Declare unto us
went into the house: and his disciples came unto him, saying, Explain unto us

the parable of the cockle of the field.

the parable of the tares of the field.

the parable of the tares of the field.

36 Rhemes "*Expound* us". Rhemes put the similar word **propound** in the Bible: "*Propound* the riddle" (Judg. 14:13). ARV never use it but Moffatt and Poly-chrome prefer it to ARV's "*Put forth* thy riddle". Shakespeare: "such questions, As by your grace shall be *propounded* him" (2 Hen. VI 1. 2. 81).

37 WHO MADE ANSWER and said to them, He that soweth the good seed, is the
He answered and said unto them, He that soweth the good seed, is the
And he answered and said, He that soweth the good seed, is the

Son of man. 38 And the field, is the world. And the good seed: these are the
Son of man; The field is the world; the good seed are the
Son of man; And the field is the world; and the good seed, these are the

children of the kingdom. And the cockle: are the children of the wicked one.
children of the kingdom; but the tares are the children of the wicked one;
sons of the kingdom; and the tares are the sons of the evil one;

38 Rhemes "the good seed: *these* are". The Gk, Saxon and Rhemes have the pronoun. AV omitted it and two conjunctions in this verse and two in the next, but RV restored them.

39 And the enemy that SOWED them, is the devil. But the harvest, is the end of the
The enemy that sowed them is the devil; the harvest is the end of the
and the enemy that sowed them is the devil: and the harvest is the end of the

world. And the reapers, ARE the angels. 40 Even as cockle therefore
world; and the reapers are the angels. As therefore the tares
world; and the reapers are angels. As therefore the tares

is gathered up, and burnt WITH fire: so shall it be in the end of the world.
 are gathered and burned in the fire; so shall it be in the end of [this] world.
 are gathered up and burned with fire; so shall it be in the end of the world.

40 Rhemes *burnt*, ARV *burned*. "*Burnt* is the usual form, esp. in the p.p.: *burned* tends to disappear" (Mod. Eng. Usage. Fowler. *Burnt*). ARV have both forms: *burnt* offerings. AV: "*burnt* with hunger" (Dt. 32:24. Doway "*consumed* with famine").

Rhemes "*with fire*". Gk *puri*. Lindisfarne Gospels 950 "*mith fyr*". Rhemes restored *with*, AV brought back *in the*, RV again restored *with*.

41 The Son of man shall send his angels, and they shall gather out of
 The Son of man shall send forth his angels, and they shall gather out of
 The Son of man shall send forth his angels, and they shall gather out of

his kingdom all SCANDALS, and them that work iniquity:
 his kingdom all things that offend, and them which do iniquity;
 his kingdom all things that CAUSE STUMBLING, and them that do iniquity,

41 ARV "*do iniquity*". *Do sin*, *do iniquity* etc. are obsolete or archaic (Ox. Dict. Do 6 c).

42 and shall cast them into the furnace of fire, There shall be weeping and
 And shall cast them into a furnace of fire: there shall be wailing and
 and shall cast them into the furnace of fire: there shall be THE weeping and

gnashing of teeth. 43 Then shall the just shine as the sun, in the
 gnashing of teeth. Then shall the righteous shine FORTH as the sun in the
 gnashing of teeth. Then shall the righteous shine forth as the sun in the

kingdom of their Father. He that hath ears to hear, let him hear. 44 The
 kingdom of their Father. WHO hath ears to hear, let him hear. Again, the
 kingdom of their Father. He that hath ears, let him hear. The

kingdom of heaven is like a treasure hidden in a field, which a
 kingdom of heaven is like unto treasure hid in a field; the which when a
 kingdom of heaven is like unto a treasure hidden in the field; which a

man HAVING found, DID HIDE it, and for joy thereof goeth, and selleth all that
 man hath found, he hideth, and for joy thereof goeth and selleth all that
 man found, and hid; and IN HIS joy he goeth and selleth all that

he hath, and buyeth that field. 45 Again the kingdom of heaven is like to a
 he hath, and buyeth that field. Again, the kingdom of heaven is like unto a
 he hath, and buyeth that field. Again, the kingdom of heaven is like unto a

merchant man, seeking good pearls.
 merchant man, seeking goodly pearls:
 man THAT IS a merchant seeking goodly pearls:

45 Saxon and Rhemes *good*, ARV, Allen and Baptist *goodly*, Goodspeed and Moffatt *fine*, 20 Cent. and Weymouth *choice* pearls.

46	AND	having found one precious pearl	he went HIS WAY,
	Who, when he had found one	pearl of great price,	went
	and	having found one	pearl of great price, he went

and sold all that he had, and bought it.

and sold all that he had, and bought it.

and sold all that he had, and bought it.

46 Rhemes and Allen "one *precious* pearl", 20 Cent. "one of *great value*". The Gk word means its intrinsic value not its selling price; for that reason ARV and Baptist's "pearl of *great price*" is not so good. *Price* meaning *preciousness* is obsolete or archaic (Ox. Dict. Price 6).

47	Again	the kingdom of heaven is like to	a net	cast into the sea,
	Again,	the kingdom of heaven is like	unto a net, that was	cast into the sea,
	Again,	the kingdom of heaven is like	unto a net, that was	cast into the sea,

and gathering together of all kind of fishes.

and gathered EVERY kind:

and gathered every kind:

47 Rhemes "all kind of *fishes*". *Fish* is not in the Gk but Goodspeed, Moffatt, 20 Cent. and Weymouth have it.

The gathering. Here a net gathers fish, in the next verse men separate them, select some, reject the others. The Gk verb for the gathering is *sun-agō*, for the selection *sul-legō*.

48	Which, when it was filled,	DRAWING	it	FORTH	and sitting by the
	Which, when it was full,	they drew	to	shore, and	sat
	Which, when it was filled,	they drew up	ON the beach; and	THEY	sat

SHORE, THEY chose OUT the good into vessels, but the bad they DID cast out.
down, and gathered the good into vessels, but cast the bad away.
down, and gathered the good into vessels, but the bad they cast away.

48 **The selection.** Sitting down they make a selection. Primarily *legō* means to *select*. Rhemes *chose out*, 20 Cent. and Goodspeed *sorted*. The Gk, Saxon, Rhemes and all modern versions, except Baptist, have different words for the *gathering* of all (ver. 47) and the *selection* of the good. ARV and Baptist have *gather* for both.

The rejection. Rhemes "the bad they did *cast out*". For the elect and the reprobate, Rhemes likes *chose out-cast out*, phrases similar in sound but so disparate in sense.

49	So shall it be in the CONSUMMATION	of the world. The angels shall go	forth,
	So shall it be at the end	of the world: the angels shall come forth,	
	So shall it be in the end	of the world: the angels shall come forth,	

and shall SEPARATE the evil from among the just.

and sever the WICKED from among the just,

and sever the wicked from among the RIGHTEOUS,

49 **The application.** Rhemes "in the *consummation* of the world". RVM and Allen adopted it. Rhemes put it in the Bible, but it had been used in quoting Mt. 28:20 (Ox. Dict. Consummation).

Rhemes "shall *separate* the evil". ARV's *sever* is not used by recent versions. It is good for a material cutting off, as to *sever* a limb from the body, but not for a division of persons. If boys have one side of a classroom, girls the other, we say: "The boys are *separated* (not *severed*) from the girls". Goodspeed has *remove*, the rest *separate*.

50 and shall cast them into the furnace of fire, there shall be weeping and
And shall cast them into the furnace of fire: there shall be wailing and
and shall cast them into the furnace of fire: there shall be THE weeping and

gnashing of teeth. 51 Have ye understood all these
gnashing of teeth. [Jesus saith unto them], Have ye understood all these
gnashing of teeth. Have ye understood all these

things? They say to him, Yea. 52 He said unto them, Therefore
things? They say unto him, Yea, [Lord]. Then said he unto them, Therefore
things? They say unto him, Yea. AND he said unto them, Therefore

every scribe INSTRUCTED in the kingdom of heaven, is like
every scribe which is instructed unto the kingdom of heaven is like
every scribe WHO HATH BEEN MADE A disciple TO the kingdom of heaven is like

to a man that is an householder, which bringeth forth out of his treasure new
unto a man that is an householder, which bringeth forth out of his treasure
unto a man that is a householder, which bringeth forth out of his treasure

things and old.
things new and old.
things new and old.

52 AV "said *he*". RV corrected many of AV's poor inversions such as: said *he*, came *she*, answered *Peter*, sent *Jesus*.

Rhemes "of his treasure *new* things". Allen, Baptist, Goodspeed and Weymouth also have the adjective before the noun. In ARV's inversion there is an alliteration: "of his *treasure things* new and old."

53 And it came to pass: when Jesus had ended these praables, he
And it came to pass, that when Jesus had finished these parables, he
And it came to pass, when Jesus had finished these parables, he

passed from thence. 54 And coming into his own country, he taught
departed thence. And when he WAS COME into his own country, he taught
departed thence. And coming into his own country he taught

them in their synagogues, so that they MARVELLED, and said, How
them in their synagogue, insomuch that they were astonished, and said, Whence
them in their synagogue, insomuch that they were astonished, and said, Whence

came this FELLOW BY this wisdom and virtues?	55 Is not this the
HATH this man this wisdom, and THESE MIGHTY works?	Is not this the
hath this man this wisdom, and these mighty works?	Is not this the

carpenter's son? Is not his mother called Mary, and his brethern, James and
 carpenter's son? is not his mother called Mary? and his brethern, James, and
 carpenter's son? is not his mother called Mary? and his brethern, James, and

Joseph, and Simon and Jude:	56 and his sisters, are they not all with us?
[Joses], and Simon, and Judas?	And his sisters, are they not all with us?
Joseph, and Simon, and Judas?	And his sisters, are they not all with us?

Whence therefore hath he all these things?

Whence then hath this MAN all these things?

Whence then hath this man all these things?

56 Rhemes "his sisters, *are they not all* with us?" Tyndale made it "*are not* his sisters *all here* with us?" which was kept with variations until Rhemes restored the Gk order.

57 And they were SCANDALIZED in him. But Jesus said to them, There is not
And they were offended in him. But Jesus said unto them,
And they were offended in him. But Jesus said unto them,

a prophet without honour but in his own country, and in his own house.
A prophet is not without honour, save in his own country, and in his own house.
A prophet is not without honour, save in his own country, and in his own house.

57 Gk: "*Ouk estin prophētēs*". Rhemes: "*There is not* a prophet", Weymouth: "*There is no* prophet". They keep close to the Gk. The rest prefer: "A prophet is *not*".

58 And he wrought not many miracles there because of their INCREDULITY.
And he did not many MIGHTY works there because of their unbelief.
And he did not many mighty works there because of their unbelief.

58 Rhemes "their *incredulity*". The Golden Legend had "their *incredulity* and hardness of heart" (Mk 16:14), "reproved them of their *incredulity*" (1. 95. 13 and 1. 109. 4). Rhemes kept it and put *incredulous* in the Bible (Jn 20:28). Shakespeare "to show the *incredulous* world the noble change that I have purposed." (2 Hen. IV 4. 5. 152.) ARV never use either word.

Fifteenth Century words

In the Scriptural quotations of fifteenth century literature some new words appear that afterwards were used in sixteenth century versions. A few were noticed in the Golden Legend 1483 and in Cardinal Fisher's Sermons on the Penitential Psalms 1508 but the quotations of this period between the fourteenth and sixteenth century versions have not been listed so we do not know how many of the newer words in sixteenth century versions are original and how many were already in use in certain Scriptural passages.

CHAPTER 14.

Rhemes 1	At that time	Herod the tetrarch heard	the fame	of
AV	At that time	Herod the tetrarch heard	of the fame	of
RV	At that SEASON	Herod the tetrarch heard	the REPORT	CONCERNING

Jesus:	2	and said to	his servants,	This is John the Baptist: he is risen from
Jesus,		And said unto	his servants,	This is John the Baptist; he is risen from
Jesus,		and said unto	his servants,	This is John the Baptist; he is risen from

the dead, and therefore virtues	work	in him.
the dead; and therefore MIGHTY works DO SHEW FORTH THEMSELVES		in him.
the dead; and therefore do these powers	work	in him.

2 *Virtues* are miraculous powers: "went *virtue* out. .and *healed*" (Lk. 6:19).

3	For Herod APPREHENDED	John and bound him, and put him into prison
	For Herod had LAID hold ON	John, and bound him, and put him in prison
	For Herod had laid hold on	John, and bound him, and put him in prison

because	of Herodias,	his BROTHER'S	wife.
for	Herodias' sake,	his brother Philip's	wife.
for the sake	of Herodias,	his brother Philip's	wife.

3 Rhemes "*Herod apprehended John*". Centenary Trans. 1924 (Am. Bapt. Pub. Soc.) "*Herod had apprehended John*". Weymouth "*to apprehend me*" (26:56). Rhemes put *apprehend* in the Bible, and liked it for seizures by those in authority, so did Shakespeare "*in his majesty's name apprehend him*" (Hen. V 4. 8. 17).

AV "*for Herodias' sake. .Philip's wife*". *Wife* being in apposition with *Herodias'* is in the possessive case. RV avoids this awkward construction.

4	For John said unto him, It is not lawful for thee to have her.	5	And
	For John said unto him, It is not lawful for thee to have her.		And
	For John said unto him, It is not lawful for thee to have her.		And

willing to	put him to death, he feared the people:	because they
when he would have put him to death, he feared the multitude, because they		
when he would have put him to death, he feared the multitude, because they		

ESTEEMED	him as a prophet.
counted	him as a prophet.
counted	him as a prophet.

5 Rhemes "*esteemed him as a prophet*" (Ox. Dict. Esteem 5). Elsewhere it has *hold, held, accounted* (Mt. 21:26, 46. Mk 11:32).

6 But on Herod's birthday, the daughter of Herodias danced before
 But when Herod's birthday was kept, the daughter of Herodias danced before
 But when Herod's birthday CAME, the daughter of Herodias danced in the

them: and pleased Herod.

them, and pleased Herod.

MIDST, and pleased Herod.

6 Rhemes and Moffatt "*on* Herod's birthday", Allen "*on* the birthday of Herod", the rest "*when* Herod's birthday *came*".

7 WHEREUPON he promised with an oath, to give her whatsoever she would
 Whereupon he promised with an oath to give her whatsoever she would
 Whereupon he promised with an oath to give her whatsoever she should

ask of him.

ask.

ask.

7 Rhemes *Whereupon*. ARV, Baptist and Weymouth adopted it. Before Rhemes *wherefore* was used.

8 BUT she being instructed before of her mother saith, Give me here
 And she, being before instructed of her mother, said, Give me here
 And she, being PUT FORWARD by her mother, saith, Give me here

in a dish the head of John the Baptist.

John Baptist's head in a CHARGER.

in a charger the head of John the Baptist.

8 Rhemes "*in a dish*". Saxon Gospels and five modern versions have it. *Dish* from Lat. *discus* was in the Saxon language A.D. 700 (Ox. Dict. *Dish* sb. 1). RV kept *charger* "this thoroughly obsolete word" (Vincent) which Shakespeare never used.

9 And the king was STROKEN SAD: YET because of his oath and for
 And the king was sorry: nevertheless for the oath's sake, and
 And the king was GRIEVED: but for the sake of the oaths, and of

them that sat with him at table, he commanded it to be given.

them which sat with him at meat, he commanded it to be given her.

them which sat at meat with him, he commanded it to be given.

9 Rhemes, 20 Cent. and Weymouth *yet*. RV, Baptist, Goodspeed and Moffatt *but*.

10 And he sent, and beheaded John in the prison.

And he sent, and beheaded John in the prison.

And he sent, and beheaded John in the prison.

10 Rhemes "And *he* sent". Tyndale omitted the pronoun, Rhemes restored it.

11 And his head was brought in a dish: and it was given to the damsel, and
 And his head was brought in a CHARGER, and given to the damsel: and
 And his head was brought in a charger, and given to the damsel: and

she brought it to her mother.

she brought it to her mother.

she brought it to her mother.

11 Rhemes "*it was given*". Rhemes restored *it was* and has balanced clauses.

"In general any two terms that we connect by a conjunction should be the same in kind or quality... Example: 'The assistance was welcome and seasonably afforded.' Better: 'The assistance was welcome and *it was* seasonably afforded.'" (Brown, Gram. of Eng. Grams. p. 277 Note II.)

12 And his disciples came and took the body, and buried it: and
 And his disciples came, and took up the body, and buried it, and
 And his disciples came, and took up the CORPSE, and buried HIM; and they

came and told Jesus.

went and told Jesus.

went and told Jesus.

12 Some of the things that Jesus knew, he knows again in another way, seeing or hearing them when they occur. In the crib he knew what these disciples would say, but now he hears it through his ears.

13 Which when Jesus had heard, he RETIRED from thence by boat
 When Jesus heard of it, he departed thence by ship
 Now when Jesus heard it, he withdrew from thence in a boat,

into a desert place apart, and the MULTITUDES having heard of it,
 into a desert place apart: and when the people had heard thereof, they
 to a desert place apart: and when the multitudes heard thereof, they

followed him on foot out of the cities.

followed him on foot out of the cities.

followed him on foot from the cities.

13 Jesus heard *it*, what they said. RV corrected AV's *of it*.

Goodspeed and 20 Cent. have *retired* which Rhemes put in the Bible.

Rhemes' "multitudes. heard *of it*" (his departure) is correct, so is ARV's "heard *thereof*". Recent versions do not use this word (Ox. Dict. There 17) but Rhemes put it in a few places: "glory *thereof*" (1 Pet. 1:24), "the temple *thereof*" (Apoc. 21:22), where RV adopted it instead of AV's "glory *of men*", "the temple *of it*".

14 And he COMING forth saw a great multitude, and
 And [Jesus] went forth, and saw a great multitude, and was moved with
 And he came forth, and saw a great multitude, and he had

PITIED them, and CURED their DISEASED.

compassion toward them, and he healed their sick.

compassion on them, and healed their sick.

14 Rhemes "he *coming forth* saw", Baptist "*coming forth* he saw", 20 Cent. "*On getting out.* . Jesus saw". The Gk participle shows that landing and seeing were simultaneous. RV's came forth *and* saw", may mean, *after* disembarking he saw. This *and* is not in the Gk. RV "and *he* had compassion". This *he* has not been accepted by others.

15 And when it was evening, his disciples came unto him, saying, It is a
 And when it was evening, his disciples came to him, saying, This is a
 And when even was come, the disciples came to him, saying, The place

desert place, and the hour is now past: DISMISS the MULTITUDES, that
 desert place, and the time is now past; SEND the multitude AWAY, that
 is desert, and the time is already past; send the multitudes away, that

going into the towns, they may buy THEMSELVES victuals.
 they may go into the VILLAGES, and buy themselves victuals.
 they may go into the villages, and buy themselves food.

15 Rhemes "*dismiss* the multitudes". The usual word for dissolving an assemblage, more courteous than *send away* (ARV). Shakespeare has it 33 times: "Will you *dismiss* the people?" (Cor. 2. 3. 162). "*Dismiss* them home." (Cor. 4. 2. 7). "I will here *dismiss* my loving friends," (Tit. And. 1. 1. 53). Rhemes put *dismiss* in the Bible and has it 41 times to represent the Gk *apoluō*. AV adopted it twice, RV three times, Baptist fifteen, others occasionally.

Rhemes "*buy themselves*". The Gk has the reflexive pronoun, Rhemes introduced it here, former versions had the simple pronoun *them*.

16 But Jesus said to them, They have no need to go: give ye them to eat.
 But Jesus said unto them, They NEED not DEPART; give ye them to eat.
 But Jesus said unto them, They have no need to go away; give ye them to eat.

16 In the Gk the verb is *have*, and *need* is a noun; AV made it a verb, but RV did not approve of the change.

17 They answered him, We have not here, but five loaves, and two fishes.
 AND they say unto him, We have here but five loaves, and two fishes.
 And they say unto him, We have here but five loaves, and two fishes.

17 Rhemes "*We have not here but five fishes*". Gk: *ouk, ei mē*. The Gk, Saxon and old versions have the negative, but it does not belong to modern English. ARV omit it here but have it in other places:

RV "This man *doth not* cast out devils *but* in Beelzebub" (Mt. 12:24).
 (He *does* cast out, but through Beelzebub.)

AV "*he hath not* grieved me, *but* in part" (2 Cor. 2:5).
 (He *has* grieved me, but only in part.)

18 WHO said to them, Bring them hither to me.
 He said, Bring them hither to me.
 And he said, Bring them hither to me.

18 Rhemes "*said to them*". Rhemes is following the Lat. which has "*to them*". The Gk manuscript P of the sixth century has it, but it is wanting in the rest.

19 And when he had commanded the multitude to sit down UPON the grass,
 And he commanded the multitude to sit down on the grass, and
 And he commanded the multitudes to sit down on the grass; and

he took the five loaves and the two fishes, and LOOKING up UNTO heaven HE
 took the five loaves, and the two fishes, and looking up to heaven, he
 he took the five loaves, and the two fishes, and looking up to heaven, he

blessed and brake, and gave the loaves to his disciples, and the disciples
 blessed and brake, and gave the loaves to his disciples, and the disciples
 blessed, and brake and gave the loaves to the disciples, and the disciples

to the MULTITUDES.

to the multitude.

to the multitudes.

20 And they did all eat, and HAD THEIR FILL. And they took the LEAVINGS,
 And they did all eat, and were FILLED: and they took up the fragments
 And they did all eat, and were filled: and they took up that WHICH

twelve full baskets of the fragments.

that remained twelve baskets full.

remained OVER of the broken PIECES, twelve baskets full.

20 Rhemes "had their fill". Less gluttonous than "were filled". *Filled* with food or drink, does not sound well. Modern versions prefer: *had sufficient, had enough, were satisfied*.

21 And the number of THEM that did eat was, five thousand men, beside
 And they that had eaten were about five thousand men, beside
 And they that did eat were about five thousand men, beside

women and children.

women and children.

women and children.

21 Some like *number*: Rhemes "the *number* of them", Moffatt "the *number* of men" (Mk 6:44), 20 Cent. "five thousand in *number*".

22 And FORTHWITH Jesus commanded his disciples to go up into THE boat, and
 And straightway Jesus constrained his disciples to get into a ship, and
 And straightway he constrained the disciples to enter into the boat, and

to go before him over the WATER, till he DISMISSED the MULTITUDES.

to go before him unto the other side, while he sent the multitudes away.

to go before him unto the other side, till he SHOULD SEND the multitudes away.

22 Rhemes "*commanded* his disciples", ARV and Baptist *constrained*. *Constrain* now usually has the notion of *constraint, restraint, holding back*: "*constrained* by her infirmity" (Cymb. 3. 5. 47). But Jesus send his disciples forward, ordered them to enter the boat. Allen has *compelled* them, the others *made* them.

23 And HAVING DISMISSED the multitude, he ASCENDED into a mountain
 And when he had sent the MULTITUDES away, he went up into a mountain
 And AFTER he had sent the multitudes away, he went up into the mountain

alone to pray. And when it was evening, he was there alone.
 APART to pray: and when the evening was come, he was there alone.
 apart to pray: and when even was come, he was there alone.

23 Rhemes "into a mountain *alone*". ARV and Baptist *apart*, Allen *privately*, Weymouth *in solitude*, the rest *by himself*. *Alone* here, is due to the Lat. This is the only place that Rhemes has it where the Gk is *kat' idian*. AV translates it *alone* in Mk 4:34 and Rhemes *apart* in Mt. 17:1, Mk 9:2.

24 But the boat in the midst of the sea was tossed with waves.
 But the ship was now in the midst of the sea, tossed with waves:
 But the boat was now in the midst of the sea, DISTRESSED by the waves:

for the wind was contrary.
 for the wind was contrary.
 for the wind was contrary.

24 Rhemes "*the* wind was contrary". The Gk has "*the* wind" but Tyndale's "it was *a* contrary wind" continued to be used until Rhemes restored the definite article and the old order of words.

25 And in the fourth watch of the night, he came unto them, walking upon
 And in the fourth watch of the night [Jesus] went unto them, walking on
 And in the fourth watch of the night he came unto them, walking upon

the sea.
 the sea.
 the sea.

25 Jesus came "*walking* upon the sea". In the next verse, the disciples see him "*upon the sea walking*". In the Gk the participle begins one phrase, ends the other. Perhaps at first they see him, and then notice that he is not standing but walking. But in Mk 6:48-49 Rhemes begins both phrases with *walking*.

26 And seeing him UPON the sea walking, they were
 And when the disciples saw him walking on the sea, they were
 And when the disciples saw him walking on the sea, they were

troubled saying, That it is a GHOST. and for fear they cried out.
 troubled, saying, It is a spirit; and they cried out for fear.
 troubled, saying, It is an apparition; and they cried out for fear.

26 Rhemes "*upon* the sea" (25 and 26), "*upon* the waters" (28 and 29). The Gk, Saxon, Rhemes and others have the same word in all four places. RV has *on* in this verse, *upon* in the other three.

Rhemes, Goodspeed, Moffatt and 20 Cent.: *ghost*. "Its a ghost" is the usual expression. Rhemes put *ghost* in this sense in the Bible. Did Rhemes put it in this sense in our language? Ox. Dict. found no quotation earlier than Rhemes. its first is from Shakespeare (*Ghost sb.* 8, c.).

Rhemes "*for fear* they cried out". The Gk order, first *fear* and then its cry, is not uncommon: "*for fear* the very stones prate of my whereabouts" (Macbeth 2. 1. 57). ARV prefer "they cried out *for fear*".

27 And IMMEDIATELY **Jesus spake** unto them, **saying**, **Have** CONFIDENCE: **it is I**,
 But straightway **Jesus spake** unto them, **saying**, Be of good cheer; **it is I**;
 But straightway **Jesus spake** unto them, **saying**, Be of good cheer; **it is I**;

FEAR **ye** not.

be not afraid.

be not afraid.

27 Through *fear* they cried (26), but Jesus said: *fear* not (27). Rhemes, Baptist and Moffatt have *fear* in both verses, ARV and others like *fear* in one, *be afraid* in the other.

28 And Peter MAKING ANSWER said, Lord if it be thou, bid me come to thee
 And Peter answered him and said, Lord, if it be thou, bid me come unto thee
 And Peter answered him and said, Lord, if it be thou, bid me come unto thee

upon the waters.

on the water.

upon the waters.

28 The Gk is plural. Rhemes, RV and Allen like the plural *waters*, the rest *water*.

29 And he said, Come. And Peter DESCENDING out of the boat,
 And he said, Come. And when Peter was come down out of the ship, he
 And he said, Come. And Peter went down from the boat, and

walked UPON the water to come to Jesus.

walked on the water, to go to Jesus.

walked upon the waters, to come to Jesus.

29 Rhemes *descending*. For stepping down formerly it was common:

"I'll make the statue move, *descend*

And take you by the hand;" (W. Tale 5. 3. 88).

"Come down.—*Descend*." (J. Cæs. 3. 2. 166.)

Jesus said *Come* and Peter stepped down to *come* to Jesus. The Gk has the same word in both places. AV first has *come*, then *go*.

30 But seeing the wind ROUGH, he was afraid: and when he began to
 But when he saw the wind BOISTEROUS, he was afraid; and BEGINNING to
 But when he saw the wind, he was afraid; and beginning to

be DROWNED, he cried OUT saying, Lord, save me.

sink, he cried, saying, Lord, save me.

sink, he cried out, saying, Lord, save me.

30 Rhemes "*began to be drowned*". It is passive. Cf. "*drowned* in the depths of the sea" (18:6), the same verb. He may have sunk to his neck when he cried out "Lord, save me."

31 And INCONTINENT Jesus STRETCHING forth his hand took HOLD OF him,
And immediately Jesus stretched forth his hand, and caught him,
And immediately Jesus stretched forth his hand, and took hold of him,

and said unto him, O thou of little faith, why didst thou doubt?

and said unto him, O thou of little faith, wherefore didst thou doubt?

and saith unto him, O thou of little faith, wherefore didst thou doubt?

31 Rhemes "Jesus *took hold of him*". After *take hold* grammarians require of. ARV usually have it but not always: ARV "*took hold on his clothes*" (2 Sam. 1:11). Rhemes and all moderns have *why*, ARV kept Tyndale's *wherefore*.

32 And when they were GONE up into the boat, the wind ceased. 33 And they
And when they were come into the ship, the wind ceased. Then they
And when they were gone up into the boat, the wind ceased. And they

that were in the boat, came and ADORED him, saying, INDEED thou art the
that were in the ship, came and worshipped him, saying, Of a truth thou art the
that were in the boat worshipped him, saying, Of a truth thou art the

Son of God.

Son of God.

Son of God.

33 Rhemes "*adored him saying*". ARV never use the word but it is common in Shakespeare: "By the gods the warlike Goths *adore*" (T. and. 2. 1. 61), "I did *adore* a twinkling star, But now I *worship* a celestial sun" (T. G. of Ver. 2. 6. 9).

Rhemes, 20 Cent. and Weymouth "Indeed", Allen and Baptist "Truly", Goodspeed and Moffatt "certainly". No modern version has "Of a truth".

34 And HAVING passed the WATER, they came into the COUNTRY of Genesar.
And when they were gone over, they came into the land of Gennesaret.
And when they had crossed over, they came to the land, UNTO Gennesaret.

34 Rhemes "*having passed (over?) the water*". Everywhere else Rhemes has *over*. Its omission here might be a typographical error, but probably it is not. To *pass* sometimes means to *go over*: "Well have we *pass'd* and now *repass'd* the sea" (3 Hen. VI 1. 4. 45), "Who *pass'd*. the melancholy flood, with that grim ferryman" (Rich. III 1. 4. 45). Ox. Dict. *Pass v.* 30.

35 And when the men of that place UNDERSTOOD of him, they sent into all
And when the men of that place had knowledge of him, they sent out into all
And when the men of that place knew him, they sent into all

that country, and brought unto him all that were ILL AT EASE:

that country round about, and brought unto him all that were DISEASED;

that REGION round about, and brought unto him all that were sick;

35 Rhemes "*understood of*" is archaic. RV: "I. . *understood of* the evil that Elishib hath done" (Neh. 13:7).

Rhemes "*ill at ease*". Shakespeare: "I am very *ill at ease*, Unfit for mine own purposes" (Othello 3. 3. 32). ARV never use this phrase.

36	And they besought him that they might	touch	BUT the hem	of his
	And besought him that they might only	touch	the hem	of his
	And they besought him that they might only	touch	the border	of his

garment, and WHOSOEVER DID TOUCH, were made whole.

garment: and as many as touched were made PERFECTLY whole.

garment: and as many as touched were made whole.

36 Rhemes "And *they* besought him". The old versions had *they*, Tyndale dropped it, Rhemes restored it, AV omitted it again.

Rhemes "*whosoever* did touch". More commonly sing, but here it is plur. RV "*whosoever* sins ye forgive, they are forgiven unto *them*" (Jn 20:23).

AV "*perfectly* whole". "The Rev. omits *perfectly*, because *whole*, in itself, implies completeness." (Vincent).



Dr. Carleton speaks of "The magnitude of the debt which the Translators" (of the King James Version) "owe to the Rhemish New Testament" (Part of Rheims in Making of English Bible. p. 24 line 26).



But for Rhemes the King James might never have been. Queen Elizabeth's Bishops' Bible would have sufficed until long after King James was dead. Rhemes provoked the production of a better version and twenty-nine years later the Authorized or King James appeared.



One of the defects of our Douay Version is its frequent use of words of the King James where those of Rhemes are better. In many of these places RV and twentieth century Protestant versions have restored the words of Rhemes.

APPENDIX

I

WORKS QUOTED OR REFERRED TO

SAXON

- A.D. 825 Saxon Psalms
950 Lindisfarne Gospels
975 Rushworth Gospels
995 Saxon Gospels (Bosworth & Waring)

FRENCH

The old French Bibles of the Norman period have not interested English scholars, although they are the connecting link between Saxon and English Bibles. After 1066 when all educated Englishmen spoke French, French Bibles were used in England. Many of their words slightly changed reappeared in English versions.

ENGLISH

Fourteenth century

1340 Hampole's Psalms. An English translation by Richard Rolle the monk of Hampole.

1375? An incomplete New Testament made by an unknown Catholic priest, edited by Anna G. Paues. It is referred to as the Paues version.

1380-1388? Two complete versions of both Testaments, edited by Forshall and Madden and called "Wicliffite Versions". Henry James thought they were made long before Wiclif was born, the Anglican Archbishop Ussher dated them about 1290, but now the New Testament of the poorer version is commonly assigned to Wiclif and is dated 1380, its Old Testament is considered Hereford's and is dated 1382. Both Testaments of the better version are called Purvey's and are dated 1388.

Fifteenth century

1483 The Golden Legend, Englished by William Caxton. Edited by F. S. Ellis. Published by J. M. Dent 1900. In its Scriptural quotations, we see that a number of new words had come into use, since the fourteenth century versions.

Sixteenth century

1508 Fisher's Penitential Psalms. Sermons on these seven Psalms by Cardinal Fisher, published by B. Herder 1900.

1526 Tyndale's New Testament, first ed. Bosworth & Waring.

1534 Tyndale's New Testament, last edition.

1539 Cranmer's. A revision by Coverdale, called Cranmer's because he wrote the Preface, and the Great Bible on account of its size.

1557 Wittingham's, often called by mistake Geneva. Both were very much alike.

1582 Rhemes. These four are given in the English Hexapla, together with Purvey's version, there called Wiclif's, and the first edition of AV.

1589 Bishops' Bible, the edition used, but the first was made in 1568. Many of its translators were Anglican bishops, whence its name.

Seventeenth century

1611 The Authorized or King James Version.

Eighteenth century

1750 Douay, a revision of Rhemes; this is the edition used.

Nineteenth century

1862 Kenrick's New Testament, by Francis Patrick Kenrick, Archbishop of Baltimore. His first edition of the Gospels was printed in 1849. He took Lingard's Gospels of 1836 for his guide but borrowed from every source within his reach.

1865 Bible Union Version, kindly loaned by the Bucknell Library of the Crozer Theological Seminary, Chester, Pa.

1881 Revised Protestant Version.

1898 Spencer. The four Gospels by F. A. Spencer O. P. From the Greek direct. "It has been the translator's aim throughout to make use of idiomatic English." (From Preface, by Cardinal Gibbons).

Twentieth century

1902 Weymouth. "It can scarcely be doubted that some day the attempt will be renewed to produce a satisfactory English Bible. .and it may be that the Translation here offered will contribute some materials that may be built into that far grander edifice" (Preface).

1904 Twentieth Century. A translation into Modern English, "to enable Englishmen to read the most important part of their Bible in that form of their language which they themselves use" (Preface).

1907 St Matthew. Int. Crit. Com. by Willoughby C. Allen, M.A.

1912 Baptist. An Improved Edition. "With a view of attaining as nearly as possible to perfection, especially in the matter of English expression" (Preface). American Baptist Publication Society.

1913 Moffatt. "I have not consulted any other version of the New Testament in preparing this work, though probably echoes and reminiscences have clung to one's mind" (Preface).

1923 Goodspeed. "An American Translation." "For American readers. . there is room for a New Testament free from expressions which, however familiar in England or Scotland, are strange to American ears" (Preface).

American Catholics will agree with Prof. Goodspeed: "we Americans want a version that will pay due regard to our American outlook on life and to the way in which English has developed on this side of the Atlantic." (Studies in New Testament Interpretation, by James A. Kleist, S.J.M.A. Ph.D.)

The Westminster Catholic version. "A new translation from the original Greek and Hebrew texts." It may not be finished for many years. St Mark appeared in 1916.

1881 Vincent. "Word Studies in the New Testament", by Marvin R. Vincent, D.D. He compares AV and RV, but his short pointed comments are often applicable to Rhemes.

1902 Carleton. "The Part of Rheims in the making of the English Bible." The Oxford English Dictionary.

The reader is supposed to be familiar with the common abbreviations, such as: Mt. Matthew, Mk Mark, Lk. Luke, Jn John. The figures followed by colons are chapters, the others are verses: Mt. 6:2, 4, 8, means St Matthew, Chapter 6, verses 2, 4 and 8.

II

ORIGINAL WORDS

ADOPTED BY ONE OR MORE OF SIX MODERN VERSIONS

In the three lists that follow, opposite each word are the initials of the versions that use it: A. Allen, B. Baptist, G. Goodspeed, M. Moffatt, T. 20 Cent., W. Weymouth.

The lists have only the exact words: where Rhemes has *strike*, *force*, *doth*, *broods* etc. and modern versions have *strikes*, *forces*, *does*, *brood*, these words will not be found.

The use of *you* so often instead of *ye*, distinguishes Rhemes from ARV and all preceding versions, so it is given where modern versions have adopted it.

ORIGINAL WORDS OF RHEMES

ST MATTHEW

Chapter 1						Chapter 4						
16 who.....	A	B		M	T	W	5 upon.....	A				
18 And, in.....	A						6 perhaps.....		B			
to be.....		B		M	T	W	8 very.....			G		T
23 being.....	A	B					12 retired.....					T
Chapter 2							13 a town.....					W
4 assembling.....		B					16 seen.....			G		T
high.....			G	M			a.....	A				W
7 secretly.....	A		G		T		18 who.....		G	M		
8 you.....	A		G	M	T	W	21 forward.....	A				
find.....	A						23 infirmity.....		B			W
9 having.....	A	B					24 ill.....				T	
11 they.....	A	B		M	T	W	lunatics.....	A		M		
opening.....		B		M		W	cured.....		G		T	W
12 having.....	A				T		Chapter 5					
went back.....				M		W	1 multitudes.....	A	B			
13 until.....	A	B	G		T		4 possess.....			G		
tell.....	A	B		M			11 they.....	A	B			W
16 by.....	A	B	G		T		speak.....	A				
angry.....			G	M	T		untrue.....				T	
borders.....	A	B					13 You.....			G	M	W
18 bewailing.....						W	17 Do.....			G	M	W
22 feared.....	A						19 do.....	A	B			
Chapter 3							20 tell.....			G	M	T
1 cometh.....	A						that.....	A	B	G	M	T
3 that.....	A	B					you.....			G	M	T
of.....	A	B	G	M	T	W	21 You.....			G	M	T
one.....		B		M	T	W	22 the.....	A			M	W
7 And.....	A						of.....	A			M	W
brood.....		B	G	M	T	W	23 remember.....	A		G	M	T
9 tell.....			G	M	T	W	25 perhaps.....		B			W
to.....	A	B					27 You.....		G	M	T	W
12 will.....	A	B		M			29 And.....	A	B			
15 And.....	A	B					rather.....					W
for.....					T		31 was.....	A	B		T	W
this.....			G			W	bill.....	A	B			
time.....			G				33 you.....		G	M	T	W
							34 because.....	A	B			

35 because (bis)	A	B						
37 no			G	M	T	W		
no						W		
which		B						
38 You			G	M	T	W		
39 one					T	W		
41 one	A	B	G	M	T	W		
43 You			G	M	T	W		
44 persecute	A	B		M	T			
45 you			G	M	T	W		
bad			G		T			
46 you			G	M	T	W		
47 you			G	M	T	W		
you					T	W		
48 you			G	M	T	W		

Chapter 6

1 otherwise		B		M				
you (bis)			G	M	T	W		
2 sound	A	B						
5 you			G	M	T	W		
6 having	A	B						
will		B	G	M	T	W		
7 speaking		B						
8 you			G	M				
you			G	M	T	W		
9 you			G	M	T			
14 you			G	M	T	W		
offences					T	W		
15 you			G	M	T	W		
offences			G		T			
16 And	A	B			T			
you			G	M	T	W		
17 thy	A	B						
21 thy	A	B						
23 whole	A	B	G	M	T	W		
it			M					
24 will	A	B	G	M	T	W		
will	A	B		M	T	W		
You			G	M	T	W		
25 you (bis)			G	M	T	W		
26 that	A	B						
you			G	M	T	W		
of	A	B	G			W		
27 And	A	B						
28 are	A	B						
you			G					
31 not	A	B	G	M	T	W		
32 you			G	M	T	W		
33 given						W		
besides			G					
34 evil	A	B						

Chapter 7

1 you			G	M	T	W		
2 you (3 t)			G	M	T			
4 Let	A	B	G	M	T		W	
7 you			G		T			
8 every	A	B	M					
one	A	B	G	M				
9 shall		B						
10 him						W		
11 you			G	M	T	W		
being		B						
will	A	B	G	M	T	W		
12 you (bis)			G	M	T	W		
13 because		B						
14 are	A	B	G	M	T	W		

15 the								
16 you			G	M	T	W		
17 the	A	B						
20 you			G	M	T	W		
23 you			G	M	T	W		
24 one	A	B	G	M	T	W		
likened	A	B						
25 against						W		
upon					T			
29 their	A	B	G	M	T	W		

Chapter 8

1 And	A							
3 stretching	A	B			T			
3 made clean					T			
4 nobody			G					
testimony	A	B						
6 boy	A							
13 boy	A							
16 ill					T		W	
cured			G		T		W	
17 diseases	A	B	G	M	T	W		
21 permit		B						
23 boat	A	B	G	M	T	W		
24 boat	A	B	G	M	T	W		
26 you			G	M	T	W		
28 coming	A	B			T			
forth	A							
could	A		G	M				
33 swineherds						W		

Chapter 9

1 entering he		B						
6 you			G	M	T	W		
thy	A	B						
8 multitudes	A	B						
were			G	M	T	W		
9 house			G					
up		B	G		T	W		
10 was	A	B	G	M	T	W		
11 eat	A	B	G	M	T	W		
12 are		B		M	T	W		
in health				M	T			
ill					T			
14 often	A	B						
do	A			M	T	W		
17 Otherwise	A			M				
18 As			G	M				
was	A	B			T	W		
this			G	M	T			
19 up			G					
22 turning		B			T			
23 a	A	B						
24 Depart	A							
26 forth		B						
country			G	M	T			
28 Do you			G	M	T	W		
can			G	M		W		
31 went	A	B	G	M	T	W		
country			G	M	T			
33 multitudes	A	B						
35 curing			G		T	W		
disease		B	G	M	T	W		
infirmity		B				W		
36 multitudes	A	B						
like			G	M	T	W		
that	A		G					
have	A		G			W		

Chapter 10

1	having.....	A						
	cure.....		B	G	M	T	W	W
	disease.....		B				W	W
	infirmity.....		B					
2	who.....	A	B	G	M			
8	Cure.....			G		T	W	
	you.....			G	M	T	W	
9	Do.....			G		T		
	not.....		B	G	M	T		
11	you (bis).....			G	M	T	W	
12	enter.....	A	B		M	T		
15	tolerable.....	A	B		M	T	W	
18	you.....				M	T	W	
19	to (bis).....		B	G	M			
20	you.....			G	M	T	W	
22	you.....			G	M	T	W	
23	you.....			G	M	T	W	
26	revealed.....	A	B		M	T		
27	the.....	A	B	G	M	T	W	
	dark.....			G	M	T	W	
	you.....			G	M			
28	can.....			G	M			
30	But.....	A	B	G	M			
	very.....		B	G	M	T	W	
31	you.....			G	M	T	W	
34	Do.....			G	M	T	W	
39	found.....	A			M	T		
	lost.....	A				T		

Chapter 11

4	report	A	B	G	M	T	W
	you			G	M	T	W
7	went				M		
	their				M		
	multitudes	A	B				W
	you			G	M	T	W
8	you			G	M	T	W
	in			G			
9	you, tell			G	M	T	W
11	hath	A					
	risen		B				
	yet			G	M	T	W
12	the	A	B	G	M	T	W
14	you			G	M	T	W
17	you (bis)			G	M	T	W
	lamented				M		
	mourned					T	
19	is					T	
20	had					T	
21	have			G			W
22	more	A	B		M	T	W
	tolerable	A	B				
23	come	A					
	even	A					W
	unto	A					
	it		B	G		T	W
24	more	A	B		M	T	W
	tolerable	A	B				
25	revealed					T	
26	Yea, well	A	B				
27	delivered	A	B				
	know					T	
	to	A	B	G	M	T	W
28	burdened	A		G	M		
29	because	A	B				
	humble	A		G	M		
	you			G	M	T	W

Chapter 12

1	hungry	A	B	G	M	T	W
2	on	A	B	G	M	T	W
	you			G	M	T	W
4	nor	A	B		M		W
6	tell			G	M	T	W
	there			G		T	W
7	you (bis)			G	M	T	W
10	cure			G			W
11	But			G		T	
14	consultation		B				
15	knowing		B				
	retired				M		
	cured			G		T	W
19	contend					T	
	out	A					
20	The				M		
22	cured			G		T	W
23	multitudes	A	B				
25	knowing	A	B				W
27	they	A					
28	upon	A	B			T	W
29	the	A	B		M		
	unless	A	B	G			W
	will	A	B			T	W
34	You			G	M	T	
	you			G	M	T	W
36	for				M		
	it	A	B				
38	from	A	B		M	T	
39	wicked			G		T	W
42	because					T	W
43	through	A	B	G	M	T	
44	vacant	A			M		
45	first	A	B		M	T	W
46	was	A	B	G	M	T	W
	multitudes	A	B				
49	stretching		B		M	T	
	he		B		M	T	W
Chapter 13							
4	come						W
5	rocky		B	G		T	W
	shot				M		
7	grew	A		G			
8	And	A	B	G			
	upon	A					W
	yielded		B	G		T	
12	he				M		
14	you (bis)			G	M	T	W
15	shut			G			
16	because (bis)		B				
	do (bis)			G			
17	you (bis)			G	M	T	W
18	you			G			W
19	Every	A					
20	upon	A		G			
	rocky		B	G		T	W
21	and	A	B	G			
23	was	A	B	G		T	
	upon	A					
	and			G			
25	were	A		G			
	asleep			G		T	
26	shot				M	T	
29	No	A		G	M	T	W
	you			G			
	may			G			

Chapter 13

4	come						W
5	rocky		B	G		T	W
	shot				M		
7	grew	A		G			
8	And	A	B	G			
	upon	A					W
	yielded		B	G		T	
12	he				M		
14	you (bis)			G	M	T	W
15	shut			G			
16	because (bis)		B				
	do (bis)			G			
17	you (bis)			G	M	T	W
18	you			G			W
19	Every	A					
20	upon	A		G			
	rocky		B	G		T	W
21	and	A	B	G		T	
23	was	A	B	G		T	
	upon	A					
	and			G			
25	were	A		G			
	asleep			G			
26	shot				M	T	
29	No	A		G		T	W
	you			G	M	T	W
	may			G			

root	A	B		M	T	W
it						W
30 up		B	G			W
it						W
into	A					W
32 greater	A	B				
than	A	B		M	T	W
33 until	A	B	G		T	W
the whole	A				T	W
34 multitudes	A	B				
speak					T	
36 having	A					W
dismissed						W
39 sowed	A	B	G	M	T	W
are	A	B	G	M	T	W
40 is						W
up		B	G			W
46 And	A	B				
48 they				M		
49 consummation	A					
separate	A	B		M	T	W

Chapter 14

7 Whereupon		B		M		
8 But			G			
9 yet					T	W
13 retired			G		T	
multitudes	A	B				
of		B	G	M	T	W
14 coming		B				
cured			G		T	W
15 It				M		
dismiss		B				
multitudes	A	B				
themselves	A	B	G	M	T	
19 upon	A					
looking		B				W
he		B				
multitudes	A	B				
20 had			G	M	T	W
22 the		B	G	M		
dismissed			G	M	T	
multitudes	A	B				
23 having	A	B				
dismissed		B	G	M		
26 ghost			G	M	T	
27 immediately			G			
fear		B				
29 upon						W
30 out		B	G		T	W
31 stretching						
hold of	A	B	G		T	W
32 gone	A					
33 Indeed					T	W
35 ill				M	T	
36 but						W

Chapter 15

3 you			G	M	T	W
5 you			G	M	T	W
6 you			G	M	T	W
10 having	A					
12 Dost	A					
know	A		G	M	T	W
when	A	B				W
they	A	B		M		W
14 guides	A	B	G	M	T	W
be	A					

15 And	A	B				
16 you			G	M	T	W
17 you			G	M	T	W
19 forth	A	B				
21 forth		B				
retired			G		T	
22 out						W
23 Dismiss		B				
because		B				
out					T	
24 And	A					
was	A	B		M	T	
26 the	A	B	G	M		W
29 ascending						W
the	A	B	G	M	T	W
30 there	A	B				
others	A	B	G	M	T	W
cured			G		T	
31 multitudes	A	B				
marvelled	A					
32 pity			G			
dismiss		B				
34 you			G	M	T	W
36 giving				M		W
37 had					T	
their			G			
which		B				
38 there			G			
dismissed			G			W

Chapter 16

2 you					T	W
3 you (bis)					T	W
to	A				T	W
4 for	A				T	W
6 look			G			
7 But					T	
took	A	B				
8 And	A	B				
knowing		B				
do	A					
you			G	M	T	W
9 you (bis)			G	M	T	W
do, you			G	M	T	W
10 you			G	M	T	W
11 do	A	B	G	M	T	W
you			G	M	T	W
13 is		B	G	M	T	W
15 do		B	G	M	T	W
you			G	M	T	W
17 because	A					
19 the (bis)	A					
23 turning					T	
26 gain	A	B	G	M	T	W
27 will		B				
render		B				

Chapter 17

1 him		B			T	W
a	A	B	G	M	T	W
2 garments		B				
became	A	B	G		T	W
5 was	A	B		M		W
6 it	A	B	G			
upon	A		G			
7 fear	A					
8 lifting	A	B				
9 Tell	A	B	G	M		W

ORIGINAL WORDS OF RHEMES

nobody.....				M		
11 indeed.....	A	B			T	W
12 did.....	A					W
on.....				M		
13 spoken.....					T	W
4 the.....	A	B	G	M	T	W
15 often.....	A	B	G	M	T	W
often.....	A	B		M		W
16 cure.....			G		T	W
18 cured.....			G		T	W
20 you.....			G	M	T	W
you.....			G	M		W
22 when.....				M		
23 exceedingly.....	A	B				W
24 the (bis).....	A	B	G	M	T	W
25 receive.....	A	B				W
27 may.....	A	B			T	
a.....	A	B	G	M	T	W

Chapter 18

2 calling.....		B				
3 unless.....			G	M	T	W
you (bis).....			G	M	T	W
6 And.....	A					
is.....	A	B				
expedient.....	A					
8 lame.....		B			T	
9 the.....	A		G	M	T	W
of.....	A			M		W
10 you.....				M	T	
see.....	A				T	
12 strayed.....	A			M		
16 will.....	A		G	M		W
17 the (bis).....	A	B				
18 you (bis).....			G	M	T	W
19 concerning.....	A	B				W
20 there.....						W
21 often.....	A	B			T	W
until.....		B				
22 until.....	A	B				
23 a.....	A					
24 the.....				M		W
account.....	A					
there.....	A	B				
25 that he.....						W
should.....						W
27 moved.....		B			T	W
with.....		B				
28 laying.....		B				
32 besoughtest.....	A	B				
34 angry.....	A	B				
until.....	A	B	G		T	W
35 also.....	A	B			T	
you.....			G	M	T	W

Chapter 19

2 cured.....			G		T	W
3 there.....	A	B				
6 separate.....	A		G	M	T	W
7 divorce.....	A	B	G			W
permitted.....	A	B	G	M	T	W
9 shall.....	A					
10 case.....		B				
expedient.....		B				
12 from.....	A	B	G	M	T	W
were.....	A	B				
are.....	A	B		M		
13 upon.....	A					W

14 from coming.....			G	M		
15 upon.....	A					W
18 murder.....			G			
20 is wanting.....				M	T	
25 very.....	A					
27 left.....	A	B	G	M	T	W
28 you (bis).....			G	M	T	
judging.....	A	B				
29 hath.....	A					
left.....	A	B		M	T	
possess.....						W

Chapter 20

2 having.....	A	B				W
3 going.....				M	T	
4 you.....			G		T	W
6 saith.....	A					
you.....			G	M	T	W
7 you.....			G	M	T	W
8 bailiff.....	A			M		
pay.....	A	B	G	M	T	W
10 thought.....	A				T	
11 receiving.....		B				
22 you (3 t).....			G	M	T	W
Can (bis).....	A		G	M	T	W
23 you.....			G	M	T	W
were.....	A	B	G	M	T	
displeased.....		B				
25 And.....	A					
You.....			G	M	T	W
28 come.....	A					
30 out.....		G			T	
31 out.....					T	

Chapter 21

2 immediately.....					T	
4 And.....	A					
7 garments.....		B				W
8 very.....	A					
others.....	A	B				W
10 whole.....		G		M	T	W
13 you.....		G		M	T	W
14 there.....	A					
lame.....	A	B	G	M	T	W
you.....		G		M	T	W
16 infants.....						W
perfected.....		B				
17 leaving.....		B				
18 returning.....		B			T	
19 by.....	A	B	G	M	T	W
side, it.....	A		G		T	
there.....	A					
for ever.....	A	B				
21 you (3 t).....			G	M	T	W
up.....	A	B	G		T	W
throw.....			G	M		
22 you (bis).....			G	M	T	W
23 there.....	A					
24 you.....			G	M	T	W
also.....					T	
25 from.....	A	B	G	M		
But.....					T	
you.....			G	M	T	W
26 from.....	A	B	G	M		
multitude.....	A	B				
27 know.....	A	B	G	M	T	W
also.....	A	B				
do.....	B					

28	your						W
30	And	A	B				
31	which	A	B	G	M	T	W
32	you			G	M	T	W
	did	A	B			T	
	believe	A	B	G	M	T	
	did					T	W
	you				M	T	W
	to	A					
33	who	A	B	G	M	T	W
	made						W
	a	A	B		M	T	W
	digged	A					
	press	A					
39	forth		B				
41	render	A					W
42	Have				M	T	W
	you			G	M	T	W
	rejected	A	B	G	M		W
46	upon						W
	multitudes	A	B				
	held	A	B		M		

Chapter 22

2	likened	A	B				
3	invited	A	B	G	M	T	W
	marriage	A	B				
4	were						W
	invited	A	B		M	T	W
6	rest	A	B	G	M	T	W
	laid		B				
	murdered						W
7	sending		B				
8	invited	A	B	G	M	T	W
9	you			G	M	T	W
10	marriage	A			M		
11	went	A				T	
	attired	A					
	in	A			M		
15	consulted						W
	entrap	A		G			W
16	a						W
17	opinion			G			
18	do		B		M		
	you			G	M	T	W
19	coin	A		G	M	T	W
21	Render	A	B				
23	there	A	B				
25	having	A					
29	And	A					
	You			G	M	T	W
31	you			G	M	T	W
33	multitudes	A	B				
37	whole (3 t)			G	M		W
38	greatest				M		W
41	assembled						W
44	until	A	B	G		T	W

Chapter 23

1	multitudes	A	B				
3	according to	A	B				
4	a			G	M	T	
5	But		B				
	enlarge	A	B				
8	you (bis)			G	M	T	W
12	And	A	B				W
	humbled		B	G	M	T	
13	you		B	G	M	T	W

	do						W
	those	A	B	G	M	T	W
	are	A	B	G	M		W
	going	A					
	in	A	B			T	
15	because						
	you (bis)			G	M	T	W
20	upon	A	A				
	it			G	M	T	W
21	it	A		G	M	T	W
23	because		B				
	you (bis)			G	M	T	W
25	because		B				
	you			G	M	T	W
	you						W
26	clean			G	M	T	W
	become		B			T	
27	because		B				
	you			G	M	T	W
	outwardly		B				
28	you (bis)			G	M	T	W
	outwardly	A	B	G		T	W
	indeed		B				
	inwardly					T	
29	because		B				
	you			G	M	T	W
	monuments			G	G	T	
31	you (bis)			G	M	T	W
32	you			G	M		
	up	A	B	G	M	T	W
33	You			G	G	T	
	you		B	G	M	T	
	judgment		B				
34	you (bis)			G	M	T	W
35	you murdered			G	M	T	W
39	you (bis)			G	M	T	W

Chapter 24

2	Do			G	M	T	W
	you			G	G		W
3	was	A		G			
	consummation	A					
6	you			G	M	T	W
7	kingdom (bis)	A	B	G	M	T	W
	famines	A	B	G	M	T	W
9	you			G	M	T	W
10	deliver up	A	B				
14	testimony	A	B		M		
15	you			G	M	T	W
	which	A	B	G	G		
21	there	A		G	M		
	been		B	G	M		W
	until	A	B	G			
22	unless		B				
	been		B	G	M	T	W
	elect	A	B		M		
23	do			G	M	T	
27	even		B				
30	tribes	A	B		M		
32	forth	A	B				
	you			G	M	T	W
33	you (bis)			G	M	T	W
38	marrying	A	B	G		T	
	giving	A	B				
41	one	A	B	G	M	T	W
42	you			G	M	T	W
43	know	A	B			T	
	would		B	G	M	T	

44	you			G		T	W
	because	A					
	at	A		G	M		W
	you			G	M	T	W
48	is			G	M	T	W
49	fellow	A	B				
	drunkards			G	M	T	
51	appoint		B				
	the	A	B	G	M	T	W
Chapter 25							
3	did						W
8	because	A					
	going	A	B	G	M	T	W
11	come	A					
13	because	A	B				
	you			G	M	T	W
15	according to	A	B	G	M		W
	his					T	
19	cometh	A					
	a		B				W
20	didst deliver	A					
21	a		B	G	M	T	W
	place					T	
22	didst deliver	A					
23	a		B	G	M	T	W
	place					T	
24	also		B				
	a	A	B	G	M	T	W
	didst sow	A	B				
25	being						W
	here			G		T	
26	know						W
27	bankers				M	T	
32	the	A	B				
33	at (bis)	A		G			W
	you				M		W
	foundation	A	B		M		
35	you (3 t)			G	M	T	W
36	you (3 t)			G	M	T	W
37	did see			G	M	T	W
38	did see			G	M	T	W
39	did see			G	M	T	W
40	you (bis)			G	M	T	W
41	at			G			W
	you			G	M	T	W
42	you (bis)			G	M	T	W
43	you (3 t)			G	M		W
	did		B	G		T	
	visit		B			T	
44	did see			G	M		W
45	you (bis)			G	M	T	W
Chapter 26							
2	you			G	M	T	W
3	court		B				W
	who	A	B		M	T	
5	festival			G	M	T	W
	a	A		G	M		W
	tumult	A					
10	do	A		G			
	you			G	M	T	W
11	you (bis)			G	M	T	W
12	pouring		B	G	M		W
	upon	A					
	done			G			
13	whole					T	W
	which	A	B				
	memory			G	M	T	W

15	you			G	M	T	W
18	the	A	B	G	M	T	W
19	prepared	A	B	G	M		
20	it	A					
21	while					T	
	were	A	B	G	M	T	
22	being very	A					
24	indeed	A	B				
25	And	A	B			T	
	answering	A	B				
	Rabbi					T	W
26	he				M	T	W
28	unto	A	B				
31	you, strike			G	M	T	W
33	And	A					
36	cometh	A					
	till				M		
37	taking		B			T	
38	stay	A		G	M		
39	forward	A	B		M		W
40	cometh	A					
	findeth	A					
	you			G	M	T	W
44	leaving		B				
47	As			G			
	behold	A	B				
	clubs			G	M	T	
48	sign	A	B				W
49	he				M		
	Rabbi	A	B		M	T	W
51	striking			G		T	
52	Return	A	B				
53	ask					T	
55	multitudes	A	B				
	you (bis)			G	M	T	W
	clubs			G	M	T	
	apprehend						W
56	And	A					
57	But				M		W
	hold of						W
58	even						W
	court	A	B				W
	priest	A	B		M	T	
59	might	A	B	G			
60	there						W
62	high	A	B	G	M	T	W
	up	A		G		T	W
	do	A	B				
	testify	A	B				
63	high	A	B	G	M	T	W
	adjure	A			M	T	
64	you			G	M		W
65	garments	A	B				
	further	A	B				W
	you			G	M	T	W
	the	A					W
68	struck	A	B	G	M	T	W
69	court	A	B				W
	there	A					
	the	A	B	G	M	T	W
71	the	A	B				W
Chapter 27							
1	And	A				T	
	consulted					T	W
	together					T	
3	returned						
4	look		B				

ORIGINAL WORDS OF RHEMES

[illegible]

ORIGINAL WORDS OF AV

ST MATTHEW

Chapter 1					10	Get thee hence.....	B				
6	had been.....	B			12	Now.....		M		W	
20	on.....	B			21	on.....	B	G	M	T	W
22	Now.....	B									
Chapter 2					Chapter 5						
1	Now.....	A	G	M	10	persecuted.....			M	T	
11	come.....	A			18	verily.....	A				
	saw.....	A	B	G	M	no.....					
12	being.....	B			20	no.....	B				
	departed.....	A			26	by no means.....	B				
					29	profitable.....	B				W
Chapter 3						should.....					
4	raiment.....	A	B			and not.....	B			T	
	leathern.....	A	B			30	profitable.....	B			
7	warned.....		B	G		should.....					W
10	laid.....	A				and not.....	B			T	
12	thoroughly.....	B				41	shall.....	A	B		W
						47	than.....	A	B	T	
						others.....	B			T	
Chapter 4					Chapter 6						
1	up.....			T	W	2	do.....	A	B	G	T
6	concerning.....	A	B		W						

16 of.....	A	B							
a.....	A	B	G					W	
countenance.....	A	B	B						
22 therefore.....	A	B	B						
24 hold.....		B	B						
28 toil.....	A	B	G	M	T	W			
30 clothe.....	A	B	G	M	T	W			
33 added.....	A	B			T				

Chapter 7

4 wilt.....	A	B							
say.....	A	B	G	M	T	W			
6 the.....						W			
trample.....	A	B	G	M	T	W			
24 mine.....		B	G	M	T				
26 mine.....		B	G	M	T				

Chapter 8

10 it.....		B							
17 Himself.....		B							
18 gave.....	A		G	M	T	W			
depart.....	A	B							
24 the.....	A	B	G	M	T	W			
27 even.....	A	B							
28 tombs.....	A	B	G	M	T	W			
31 away.....		B							
32 they.....		B							
ran.....	A								
33 befallen.....		B							
to.....						W			

Chapter 9

4 knowing.....	A	B			T	W			
10 him.....				M					
15 bridechamber.....	A	B							
16 which.....		B							
26 the.....	A	B	G	M	T	W			
34 the.....	A	B	G	M	T	W			
35 villages.....	A	B	G	M	T	W			
36 were.....						W			

Chapter 10

5 any.....			G		T				
9 Provide.....					T	W			
neither.....	A								
18 before.....	A	B	G	M	T	W			
for.....	A	B							
a.....	A	B		M					
21 child.....	A	B	G	M	T	W			
23 have.....			G	M	T	W			
gone.....			G			W			
42 no.....		B							

Chapter 11

2 Now.....		B	G	M	T	W			
4 hear, see.....	A	B	G	M	T	W			
have them.....		B				W			
13 until.....	A	B		M		W			
16 calling.....		B	G		T				
19 winebibber.....	A								
20 mighty.....						W			
21 mighty.....						W			
would have.....	A	B	G	M	T	W			
23 mighty.....						W			
would.....	A	B	G	M	T	W			
26 seemed.....					T				
in thy sight.....		B							

28 give.....		B				T	W		
rest.....		B	G			T	W		

Chapter 12

5 profane.....	A	B							
7 But.....	A	B	G						
known.....	A	B				M			
guiltless.....	A	B							
11 lay.....		B					T	W	
15 withdrew.....		B							
18 is.....		B							
24 doth.....	A								
cast.....	A	B							
25 is.....	A	B	G						
desolation.....		B					T	W	
33 corrupt (bis).....		B							
34 being.....	A	B							
35 the.....	A								
39 after.....		B							
42 up.....	A						T		
45 himself.....	A								
state.....	A	B				M	T		

Chapter 13

6 scorched.....	A	B	G	M	T	W			
9 who.....			G	M	T	W			
15 should.....	A	B			T				
19 any.....		B	G	M	T				
21 while.....		B	G						
32 lodge.....	A	B							
43 forth.....		B							
who.....	A		G	M	T	W			
47 every.....	A	B		M					
49 wicked.....		B	G		T	W			
54 hath.....	A								
these.....	A		G	M		W			
56 man.....	A	B							
58 mighty.....						W			

Chapter 14

3 laid.....		B							
15 send.....	A		G	M	T	W			
away.....	A				T	W			
villages.....	A	B	G	M	T	W			
17 And.....	A	B							
20 filled.....	A								
23 multitudes.....	A	B							
apart.....		B							
30 beginning.....	A	B	G				T	W	
35 perfectly.....				M	T				

Chapter 15

5 his, It.....		B							
a mightest, be.....	A	B							
profited.....	A	B							
by.....	A								
6 he.....								W	
7 Ye.....	A								
11 this.....	A	B							
22 grievously.....	A	B					T		
28 very.....							T		
32 send away.....	A		G	M	T	W			
33 have.....	A	B							

Chapter 16

4 A.....			G		T	W			
after.....		B							
8 perceived.....						W			

reason.....	A	B				
of.....	A	B				
the.....	A	B	M		T	W
10 of.....	A	B	M			
the.....	A	B	M		T	W
11 is.....		B			T	W
16 And.....	A	B			T	
26 profited.....	A	B				
exchange.....	A	B				

Chapter 17

2 raiment.....	A					W
18 very.....					T	
23 be raised.....	A	B	G	M		W
27 up.....		B				

Chapter 18

12 the.....	A	B	G	M	T	W
15 gained.....	A	B				
16 more.....	A	B				
17 neglect.....		B				
19 as.....					T	W
that.....		B				
for.....	A	B				
26 Lord.....	A					
27 was.....			G		T	

Chapter 19

6 what.....	A	B	G	M	T	W
9 put away.....		B				
10 the.....		B				
15 laid.....	A		G	M		W
and.....		B	G	M	T	W
28 glory.....	A	B		M	T	

Chapter 20

3 others.....	A	B	G		T	W
6 others.....	A	B	G	M		W
8 unto.....	A					
24 against.....						W

Chapter 21

2 village.....	A	B	G	M	T	W
straightway.....	A	B				
3 shall.....	A	B				
send.....	A	B			T	W
19 no.....			G	M		W
21 Be.....	A	B			T	W
thou.....	A	B				W
24 And.....	A	B				
25 with.....		B	G			
31 his.....			G		T	W
38 seize.....				M		
41 miserably.....		B				
43 bringing.....		B				
46 But.....						W

Chapter 22

7 armies.....	A					
11 when.....						
24 shall.....		B	G	M	T	W
30 given.....	A	B				W
31 by.....	A	B	G	M		
33 astonished.....	A	B				
34 were.....	A					
gathered.....	A		G			
35 lawyer.....		B		M		

Chapter 23

12 abased.....	A					W
13 against.....		B				W
neither.....			G	M		
go.....		B				
23 pay.....		B	G		T	W
of, omitted.....		B				
27 uncleanness.....	A	B				
30 partakers.....		B				
33 can.....			G	M	T	
39 shall.....		B				

Chapter 24

2 thrown.....	A	B				
3 privately.....	A	B				
21 no.....		B				
ever.....			G			
28 there.....	A	B				W
29 the.....	A	B	G			W
38 were.....	A					
39 until.....	A	B	G			
43 had known.....	A	B	G	M	T	W
have (bis).....	A	B	G	M	T	W
watched.....	A	B				
suffered.....		B				
44 cometh.....	A					
45 due.....		B				
51 asunder.....	A	B				

Chapter 25

3 no.....	A	B	G	M	T	
10 door.....	A	B	G	M	T	W
14 travelling.....	A					
who.....	A	B		M		
own.....	A	B				
16 traded.....	A	B		M	T	
made.....			G			
26 wicked.....		B	G			W
32 his.....			G			
46 away.....	A	B	G		T	

Chapter 26

2 the, of.....					T	
is.....	A	B			T	
6 Now.....		B		M		W
7 meat.....	A					
8 To, purpose.....		B				
12 my.....				M	T	
burial.....	A	B	G	M		W
51 priest's.....			G		T	W
52 again.....						W
57 had.....			G	M	T	W
laid.....						W
away.....	A	B	G	M		W
63 the.....	A	B	G	M	T	W
67 others.....		B	G			
69 Now.....		B	G	M	T	W
70 know.....	A	B	G	M	T	W

Chapter 27

2 him.....	A	B	G	M	T	W
away.....	A	B	G		T	W
3 he.....	A	B	G			
4 in.....		B		M		
I.....	A		G			
betrayed.....	A					
8 unto.....	A	B				
11 And.....	A	B				

ORIGINAL WORDS OF AV

13	witness.....	A						37	accusation.....	A	B				T	
21	release.....	A	B	G	M	T	W	49	The.....	A	B	G	M	T	T	W
23	And.....	A	B						rest.....	A	B				T	W
	out.....	A						54	Now.....				M			
26	he.....	A	B	G	M	T	W	66	setting.....				M			W
	had.....			G												
29	they.....		B						Chapter 28							
33	come.....		B					1	as.....		B	G	M	T		
	a.....		B						it.....		B					
	skull.....	A	B	G	M	T	W	6	lay.....	A	B		M			W
35	And.....	A		G				11	going.....	A	A	B				
36	down.....	A	B	G	M	T	W	15	until.....	A	A	B				
	they.....	A	B					20	unto.....	A						

ORIGINAL WORDS OF RV

Where the Revised Version differs from Rhemes and AV, its words were looked for in the Saxon, fourteenth and sixteenth century versions, in Douay 1750, Kenrick 1862 and the Bible Union Version of 1865. Douay had 77 that RV afterwards used, Kenrick 133, and 180 more were found in the Bible Union Version. The remaining words of RV are presumed to be original and are printed in small capitals. More than two thirds, 470, were adopted by one or more of six modern versions, only 195 were not used by any of the six versions.

ST MATTHEW

Chapter 1				Chapter 5			
18 been.....	B			10 have.....	A	B	G
20 when.....	B			been.....		B	M
21 it.....		G		11 reproach.....	A	B	
is.....	B	G		18 away.....		B	
22 come.....			T	22 every.....	A	B	
to pass.....	A	B		one who.....	A	B	G
				23 art.....	A	B	
Chapter 2				offering.....	A	B	M
6 be shepherd of..		G		28 one.....	A	B	G
16 carefully.....				29 stumble.....	A	B	M
22 was.....		B	G	30 stumble.....	A	B	
reigning.....	A	B	G	32 one.....	A	B	G
over.....	A	B	G	she.....			G
withdrew.....		B		34 the.....	A	B	
			M	40 go to.....	A	B	
				47 Gentiles.....	A	B	
				the same.....	A	B	
Chapter 3							
4 Now.....	A			Chapter 6			
6 river.....	A		G	4 recompense.....	A	B	
7 offspring.....	A			6 inner.....		B	
17 the.....	A	B		recompense.....	A	B	G
			T	12 have.....		B	M
				bring.....		B	
Chapter 4				the.....	A	B	G
9 he.....			M	one.....		B	G
12 he.....	A			18 recompense.....	A	B	
withdrew.....		B	M	27 being.....		B	
16 a.....	A	B	G	28 concerning.....		B	
22 straightway.....		B	M	30 But.....	A		
boat.....	A	B	G	33 his.....	A	B	G
23 in.....		B					M
24 report.....		B					
holden.....	A						

Chapter 7

9 for.....	A		G	M	T	W
a loaf.....		B		M	T	
10 for.....	A		G		T	W
14 straitened.....		B				
22 did prophesy.....	A	B		M		
do.....	A	B				
mighty.....			G			W

Chapter 8

2 to him.....		B	G			W
3 stretched.....			G	M		
straightway.....		B				
7 he.....	A	B	G	M		
9 myself.....		B				
12 forth.....	A					
the.....	A	B				W
21 the.....	A	B		M		W
22 saith.....	A					
leave to.....		B	G	M	T	W
32 came.....		B		M	T	
33 fed.....		B				

Chapter 9

1 crossed.....	A	B	G	M		
6 and.....		B				W
9 called.....	A	B	G	M	T	W
place.....	A					
12 he.....	A		G			W
have.....	A		G	M		
no, of.....	A			M		
14 come.....	A	B				
15 will.....		B	G	M	T	W
16 upon.....	A					
17 fresh.....	A	B	G	M	T	W
23 flute-players.....	A	B	G	M	T	W
tumult.....		B				
32 was.....				M		W
35 the.....		B			T	W
of.....		B			T	

Chapter 10

1 authority.....	A	B			T	W
9 no.....						W
10 wallet.....	A			M		
food.....		B	G		T	W
11 search.....		B				
out.....		B		M	T	
12 as.....		B	G		T	
14 as.....	A	B			T	W
21 his.....			G	M	T	
23 next.....		B		M	T	W
27 proclaim.....	A		G	M	T	W

Chapter 11

5 and.....	A	B		M		
6 occasion of.....		B				
stumbling.....		B				
8 raiment.....	A	B		M		
9 much.....		B				
12 of.....		B				
17 did (bis).....	A	B				
dance.....	A	B	G	M		
23 Hades.....	A			M		W
25 season.....		B				
didst hide.....	A	B				
didst.....	A					
reveal.....	A	B				

Chapter 12

1 season.....		B				
5 guiltless.....		B				
12 of value.....		B				
19 aloud.....		B			T	W
22 man.....		B	G	M	T	W
33 its.....			G		T	
34 offspring.....	A				T	W
35 his.....		B		M	T	W
41 stand.....					T	W
up.....	A	B			T	W
43 waterless.....	A	B				

Chapter 13

2 there.....	A	B				
entered.....		B			M	
5 straightway.....		B				W
14 no (bis).....						
15 perceive.....				M	T	
again.....					T	
17 saw.....					T	W
18 then.....		B	G		T	
19 been.....		B	G	M	T	W
20 straightway.....	A	B				
21 straightway.....	A	B				
24 set.....		B				
before.....		B		M		W
28 say.....	A					
31 before.....				M		W
32 less.....	A			M		
than.....	A	B		M	T	
41 cause stumbling.....		B				
42 the.....	A	B				
44 in his.....		B		M	T	W
48 on.....		B	G		T	W
49 righteous.....	A	B			T	W
50 the.....	A	B				W
52 And.....	A	B				
who.....	A	B	G	M	T	
been.....		B				
a disciple.....	A		G	M		
to.....		B				

Chapter 14

1 season.....		B				
report.....	A	B				
concerning.....	A	B				
6 came.....		B	G		T	W
midst.....	A					
8 put forward.....	A					
9 grieved.....	A	B				
12 corpse.....	A	B				
him.....	A		G	M		
15 the.....	A	B	G	M	T	W
food.....	A	B				
20 which.....		B				
over.....		B		M		W
pieces.....		B	G		T	
22 should.....		B				
23 after.....			G	M	T	
24 distressed.....		B				
34 to.....	A		G	M		
35 region.....		B				

Chapter 15

1 there.....	A	B				W
4 of.....		B				
5 wherewith.....	A					

have			G	M	T	W
been			G	M	T	
to		B	G	M	T	
12 the	A	B				
15 the	A		G			
17 passeth	A					
19 railings	A					
27 even	A	B	G	M	T	W
31 walking	A	B		M	T	W
33 a	A			M	T	
place					T	W
36 the	A	B		M	T	W
multitudes	A					
37 pieces		B	G		T	

Chapter 16

5 the	A		G	M	T	W
and	A					
8 perceiving	A					
18 Hades	A			M		W
20 the	A	B	G	M		
23 stumbling block	A	B				
26 be	A	B		M		W
life	A		G		T	W

Chapter 17

4 I will	A		G	M	T	W
9 were		B	G		T	W
11 cometh	A					
15 epileptic		B		M	T	W
grievously		B				
18 boy	A	B	G	M	T	W
19 it		B	G	M	T	
20 little	A	B	G	M	T	W
23 up		B				
26 when	A	B				
From	A	B	G	M	T	W
27 cause to	A	B				W
stumble	A	B				

Chapter 18

2 he	A		G	M		W
3 in						W
no		B				W
6 stumble	A	B				
great		B	G	M	T	
sunk	A	B	G	M	T	
8 stumble	A	B				
the	A	B	G	M	T	W
eternal	A	B				
9 stumble	A	B				
12 any	A	B				
13 have gone		B				W
15 And	A					
16 at	A					
17 refuse	A	B				
Gentile	A	B			T	W
29 So		B	G	M		
30 that which		B				
was	A	B				W
due		B				W
32 him		B				
saith	A					

Chapter 19

5 his		B	G	M	T	W
become	A		G		T	
8 been		B				W

9 she		B				
10 The	A	B	G	M	T	W
17 is			G	M		W
22 one that		B				
25 astonished	A					
26 upon	A					
29 eternal	A	B	G	M		

Chapter 20

10 would	A			M	T	
12 scorching						W
17 he	A	B	G	M	T	W
19 be raised	A	B	G	M		W
up		B				
22 about	A	B				W
25 their			G	M	T	W
ones	A					W
26 shall	A	B				
34 straightway	A	B				
their		B	G	M	T	W

Chapter 21

4 to pass	A	B				
5 riding		B	G		T	
8 the	A			M	T	W
part				M		
9 him		B	G	M		W
12 the	A	B				
13 a	A	B	G	M	T	
make			G	M		
15 that		B				
were	A	B			T	W
16 are saying		B	G	M	T	W
did	A	B			T	
17 to	A	B	G	M	T	W
18 to		B	G	M	T	W
33 that		B				
was		B			T	
a		B	G	M		W
44 to					T	
scatter as dust	A	B			T	

Chapter 22

3 feast		B		M		
4 feast		B				
5 own		B				
6 killed	A	B	G	M	T	
9 partings of, feast		B				
11 But			G		T	
behold	A	B				
13 out	A		G	M	T	
the	A	B				W
27 after them		B	G	M		W
29 But		B				
37 And	A	B	G			
he	A	B	G	M		W
39 a	A	B	G	M		
is this	A				T	
41 a				M		W
question				M	T	W
44 underneath	A					

Chapter 23

7 marketplaces	A	B		M		
12 whosoever	A					
15 so		B				
17 sanctified		B				
23 but		B	G			

33 offspring..... A
 35 sanctuary..... G M W

Chapter 24

1 on his way..... A B M W
 8 but..... B W
 9 the..... G M W
 10 stumble..... A B W
 12 multiplied..... A B W
 14 the..... A B G M W
 17 go..... B G M T T T W
 that are..... T
 in..... T
 18 cloke..... T
 20 And..... A B G T
 a..... B B G
 22 have..... B B
 26 wilderness..... B T
 inner..... T
 27 is seen..... W
 29 But..... B G W
 32 the..... A B
 34 away..... A B G M T W
 36 the Son..... G G T T W
 38 those..... G T
 which..... A
 42 day..... A B G M T W
 43 was coming..... B G M T W
 51 the..... A B W

Chapter 25

3 For..... A G M W
 when they..... W
 6 is..... B W
 Come..... A B G M T
 10 away..... A B M
 feast..... A B
 14 it..... B G T T W
 15 on..... T
 16 straightway..... B
 19 Now..... B M
 24 didst scatter..... A B
 25 away..... A B
 26 But..... A B
 didd scatter..... A
 27 back..... W
 30 the..... A B W
 31 But..... A
 40 even..... M
 46 eternal..... A B M

Chapter 26

2 cometh..... A
 4 took counsel..... M
 5 during..... A B G T W
 7 she..... M W
 10 perceiving..... B
 15 are willing to..... B T W
 16 them..... G
 20 was..... W
 27 a..... A B
 32 raised..... B G

up..... B
 35 must..... A B T W
 44 a..... B T W
 again..... A B T W
 45 the..... A G M T W
 48 take..... B
 49 straightway..... B B
 50 do..... A B G M T
 that for which..... A B
 51 struck..... A B
 53 Or..... A B W
 55 seize..... B
 56 come..... B
 to pass..... A B
 57 the house of..... B G M
 gathered..... M
 58 entered..... A B T W
 officers..... B
 60 afterward..... B
 62 stood..... T W
 74 straightway..... B

Chapter 27

2 and..... A G T
 up..... B T
 5 sanctuary..... W
 11 Now..... B B G M
 23 he..... A B G T
 exceedingly..... B
 24 So..... B W
 arising..... B
 29 plaited..... A B G M T
 down..... T
 32 go with them..... A B G M T W
 might..... B
 34 it..... A B G M T W
 38 are..... A B
 39 railed..... B B T T W
 52 tombs..... A B G M T W
 fallen..... A B G G T T W
 asleep..... A B G T
 were raised..... A B
 53 entered..... A B M W
 55 from..... A B M T W
 58 it..... A B G
 62 were..... A B M
 gathered..... A B

Chapter 28

1 on..... B
 3 appearance..... A B G M T W
 6 even..... A
 8 tomb..... A B G M T W
 11 while..... G G M T T W
 guard..... A B G
 to pass..... B
 15 and..... B G M W
 18 to them..... B G M T
 authority..... B G M T
 been..... M
 19 make disciples of..... A B G M T T W
 into..... A B T W

III

RV AGREES WITH RHEMES

ST MATTHEW 1-14

The agreements in the first fourteen chapters are given, too much space would be required for the whole of the Gospel. Where RV differs from the Authorized Version it uses three hundred and seventy-two original or borrowed words found in Rhemes, and adopts Rhemes' order of words in forty places. It also agrees with Rhemes in the words that it omits, it dropped one hundred and fifty-five words of AV.

WORDS FOUND IN RHEMES, USED BY RV

Chapter 1

12 the
17 unto
24 And
commanded

Chapter 2

3 And
4 inquired
6 forth
7 learned
9 having
went their way
10 And
11 opening
offered
13 an, tell
14 and
16 borders
20 that
22 and
23 that

Chapter 3

1 And, cometh
7 coming, Ye
8 fruit
worthy of
10 that
12 he will
16 as, coming

Chapter 4

3 and
5 set, the
9 said
12 delivered up
16 to them
18 who is
19 Come ye after
20 the
24 the, of him
into

Chapter 5

6 that
10 that
19 he

21 to
22 and, the, of
23 at
26 last
30 go
31 was, also
32 maketh
33 was, to
34 the, of God
35 the, of his feet
37 and, is
38 was
40 with
41 one
43 was
44 that
46 that
48 heavenly

Chapter 6

1 with
2 received
5 ye pray, shall
stand and
received
6 chamber
having
7 And, praying
12 also
16 received
17 thy
19 the
21 thy (bis)
23 the
25 Be not
the (bis)
26 that, and, more
27 And
28 are
30 doth
31 Be not
34 Be not, be

Chapter 7

4 cast
9 shall
10 shall
12 also

13 by, narrow
that enter
14 narrow, that
17 the
20 Therefore
24 Every one, words
shall be likened
26 words
27 thereof
28 words
29 their

Chapter 8

1 And
3 made
5 he
8 And, say
9 also
10 And
12 the
13 the
15 him
16 And, a
17 diseases
23 boat
24 boat
25 they
28 forth, could
31 And, send
33 them that
34 from

Chapter 9

1 boat
2 are
5 are
6 thy
8 were afraid
10 he, Jesus
12 it, are
15 away
16 And, a
22 turning, seeing
25 was, entered
26 forth
27 as, passed
from
28 say

29 done
31 went forth, and
32 And, forth
33 man
35 disease
36 were, not

Chapter 10

1 over
disease
11 forth
12 enter, the
14 forth
18 to
20 that
27 the (bis)
32 Every one
34 came, the
35 came

Chapter 11

4 And
7 went their way
11 yet
14 is
16 which
17 say
19 And
21 had been
22 in
23 shalt thou be
thou, unto, had
26 Yea, well
27 doth know, to

Chapter 12

4 it, that
6 here
10 a
11 of
12 more, good
13 thy

15 many
21 hope
23 multitudes
25 knowing
28 upon
29 the (bis)
31 Therefore, every
Spirit
32 shall speak (bis)
nor
38 him
41 the
42 ends
43 not
46 was speaking
multitudes
seeking, to
47 And, seeking
50 he

Chapter 13

2 boat, all the
3 to, the
5 rocky
7 grew
8 and, upon, yielded
9 He that
12 which
17 the (bis)
19 that was sown
20 And, was sown
upon rocky, this
21 and
22 And, was sown
this
23 was sown
upon, this
24 that
27 And
28 And (bis)
29 also
30 up

32 greater than
34 multitudes
35 hidden
36 multitudes
38 And (3 t)
these
39 And
40 up, with, the
41 that
42 the, weeping
43 He that
44 a, hidden
46 and having
48 filled
they
49 in
50 weeping
54 coming
55 Joseph

Chapter 14

2 work
8 saith, the
the Baptist
13 from, boat
multitudes
14 he
15 multitudes
16 have no need
to go
19 he, multitudes
21 did eat
22 the boat, till
24 boat
25 he came, upon
28 upon waters
29 boat, upon, come
30 out
31 took hold of
32 gone up, boat
33 And, boat
36 they

RV KEEPS RHEMES' ORDER OF WORDS INSTEAD OF AV'S

Chapter 2

4 together
8 also

Chapter 3

3 the prophet
10 Every tree
12 the chaff

Chapter 4

7 again

Chapter 5

16 so
23 therefore

Chapter 6

2 sound
10 earth

Chapter 7

5 first

12 All things
16 By their fruits
24 therefore

Chapter 8

8 only
9 under

Chapter 9

27 Have mercy
34 the prince of

Chapter 10

8 raise the dead
17 in their
synagogues
18 shall be
29 not one

Chapter 11

3 look we
21 in you
23 in thee

Chapter 12

10 hand
11 this
26 how then
28 spirit of God,
is
29 house
39 the prophet

Chapter 13

3 to them
11 you
13 they
27 not sow
34 in parables
48 cast
52 he said

Chapter 14

8 the Baptist

WORDS OF AV OMITTED BY RV

RV is brought closer to Rhemes by omitting the following words of AV that are not found in Rhemes:

Chapter 1

- 17 are (bis)
18 as

Chapter 2

- 4 when he had
6 in
7 when he had
8 again
11 when
when they had
18 there,
lamentation, and
23 he

Chapter 3

- 10 also
15 to be so

Chapter 4

- 3 when
24 those which were
25 from (bis)

Chapter 5

- 6 do
11 shall
14 that is
19 he
22 without a cause
29 should
39 shall
44 bless them that
curse you
45 on (bis)

Chapter 6

- 2 do
4 himself
openly
5 are
6 openly

- 13 For thine is
the kingdom,
and the power,
and the glory,
forever.
18 openly
34 the things of

Chapter 7

- 6 again
15 they
22 have

Chapter 8

- 16 the, were
31 to go
32 herd of
of swine
33 the

Chapter 9

- 12 unto them
13 to repentance
22 him about,
when he, he
24 unto them
35 among the people
38 will

Chapter 10

- 3 Lebbaus, whose
surname was
10 yet
17 the
19 same
23 ye
27 that (bis)
31 ye
34 am
35 am

Chapter 11

- 1 to
3 do
4 again
17 unto you

Chapter 12

- 15 himself
22 blind and, both
23 not
29 else
30 abroad
31 Holy
unto men
33 else
35 of the heart
38 of the

Chapter 13

- 4 up
12 more
15 should
27 from
30 ye together
35 which have been kept
36 Jesus, away
40 the
44 Again, the
51 Jesus saith unto
them, Lord
53 that

Chapter 14

- 1 of
2 forth themselves
9 her
13 of
14 he
23 the
35 out
36 perfectly

The first Protestant versions made great changes in the language of the English Bible by numerous inversions and other alterations, many of which remain although RV has lessened their number. Those who have become familiar with them like them, but they make Protestant versions sound as strange to us as ours do to them. A version satisfactory both to Catholics and to Protestants is impossible.

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S53 English in English
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